DOCUMENT RESUME

ED 058 783 48 FL 002 853

AUTHOR	Ott, Clarence Eric; And Others
TITLE	Ecuadorian Quecha Basic Course. Part II: Introduction and Pre-Class Modules.
INSTITUTION	Brigham Young Univ., Provo, Utah.
SPONS AGENCY	Institute of International Studies (DHEW/OE), Washington, D.C.
PUB DATE	71
CONTRACT	OEC-0-70-4343-823
NOTE	664p.
EDRS PRICE	MF-$0.65 HC-$23.03
DESCRIPTORS	Advanced Programs; Audiolingual Methods; Conversational Language Courses; Grammar; *Individualized Instruction; *Instructional Materials; *Intensive Language Courses; Language Instruction; Language Learning Levels; Language Patterns; *Language Skills; Modern Languages; *Quechua; Reading Skills; Textbooks
IDENTIFIERS	*Ecuador

ABSTRACT

The second of a two-volume series on Ecuadorian Quechua, this text contains 15 units of preclass instructional material designed for individualized study with the use of accompanying tapes. Each unit of the course has a homework section, called a module, to be completed before classwork may be started. Cartoon figures illustrate the instructional materials. Emphasis is placed on developing comprehension and speaking skills. For the companion document see FL 002 852. (RL)

ED 058783

U.S. DEPARTMENT OF HEALTH, EDUCATION
& WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

ECUADORIAN QUECHUA

BASIC COURSE

by

Clarence Eric Ott
Robert W. Blair
Antonio Yacelga Aguilar

Part II

Introduction and Pre-Class Modules

Prepared under U. S. Office of Education

Contract # 0-70-4343(823)

1971

FL 002 853

The research reported herein was performed pursuant to a contract with the Office of Education, U.S. Department of Health, Education, and Welfare. Contractors undertaking such projects under Government sponsorship are encouraged to express freely their professional judgment in the conduct of the project. Points of view or opinions stated do not, therefore, necessarily represent official Office of Education position or policy.

U.S. DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE

Office of Education
Institute of International Studies

Table of Contents

Instructions i

Unit 1 1

2 49

3 101

4 145

5 201

6 234

7 305

8 361

9 405

10 450

11 488

12 531

13 573

14 615

15 643

INSTRUCTIONS

The materials in this volume are self-instructional and are designed for individual study with a tape recorder. Each unit of the course has one of these "homework" portions (divided into sections called modules) which you should complete before you begin the classwork on that unit. The basic purpose of the self-instructional modules is to provide understanding and practice of new Quichua concepts so you will be prepared to use those concepts for real communication in the classroom. (Turn ahead a few pages and look at the format of the modules if you wish.)

Below is a list of clarifications and procedures related to the self-instructional lessons. Study these carefully before you begin unit 1.

1. Always study the module of a given unit in sequence, i.e. A, B, C, ... Each unit has been designed to give you comprehension skills first, then speaking skills, and so on. You may become confused if you try to complete module B of a given unit without having done module A previously.

2. You will be required to turn the tape recorder on and off several times during each homework module so watch for this as you work. The tape is reserved exclusively for Quichua utterances (either as models or answers) and all other instructions, comments, etc., are written on the pages of this book.

3. The tape will force you to answer questions within a certain time limit, If at first you have difficulty responding fast enough, don't worry. Keep working, and as you become used to the pattern you will learn to respond within the time limit.

4. All responses which you are asked to make in Quichua should be spoken aloud (not written or merely conceived mentally) unless you are specifically instructed otherwise.

5. The last three to five frames (numbered sections) of each module are evaluation or testing frames. If you can accurately make the responses required within those frames, you will know that you have achieved the objectives for the module.

6. As you work through the materials and are called upon to generate Quichua utterances, try to always keep in mind that (for each response) you want to take an idea in your mind and convert that idea to spoken Quichua, rather than just manipulate Quichua words. In other words, be aware of meaning as much as possible in the responses you generate.

You will still have a lot to learn about Ecuadorian Quichua when you finish this course. But it is hoped that these materials will prove valuable for getting a foothold on the language and mastering some basic concepts and rules. You are invited to use the materials to your best advantage as you see fit.

UNIT 1

MODULE A - LISTENING COMPREHENSION

CONTENT

I. Commands: uyay, niy, kutin uyay, kutin niy

II. Ritual Phrases: Buenos dias, ashta kashkaman

III. Question and Response Types:

1. Imatah kayka?
   Kayka libromi.

2. Chayka librochu?
   Ari, chayka libromi.
   Na, chayka na librochu.

3. Chaypash librochu?
   Na, chayka lapismi.

IV. Additional vocabulary: names of objects

OBJECTIVES

I.	Given:	Any of the commands of Content I above as spoken utterances.
	Behavior:	1. Give an English equivalent. 2. Perform the physical action requested.
II.	Given:	Either of the ritual phrases of Content II in spoken form.
	Behavior:	Give an English equivalent.
III.	Given:	Any of the question or response types above used with the selected vocabulary of this module.
	Behavior:	Demonstrate comprehension by giving an English equivalent.

- Listen to the following word:

(TAPE ON) 1 ( )

This word means "listen." It is a request to listen.

Listen to the same word again and try to remember what it means:

(uyay)

(TAPE OFF)

What will you do if someone says "uyay" to you?

Listen

- Listen to the following word and perform the action requested. Then check the answer column.

(TAPE ON) 2 ( )

If you did as you were told, you should have listened to a musical note.

- Listen to this new word, pronounced twice:

3 ( ) ( )

This word means "again."

Listen again to the word which means "again" and notice how it is written:

(kutin)

(TAPE OFF)

If you had just spoken a phrase in Quichua, and if your teacher said "kutin," what would you do?

Say the phrase again.

- Here again is the word you listened to just a moment ago:

(TAPE ON) 4 (   )

(TAPE OFF)

Can you remember what this word means?

Listen.

- Obey the following commands. Check the answer column after you have finished with all of them.

(TAPE ON) 5 A. (   )

B. (   )

C. (   )

D. (   )

If you listened to a musical note, then listened to it three more times, you followed the commands perfectly.

- Here is another command. Listen to it:

6 (   ) (   )

This command means "say (it)." Listen again:

(niy) (   )

(TAPE OFF)

If your teacher pointed to a word on the board and said "niy," what would you do?

Say the word on the board.

- The word "kutin", as you remember, means "again." What does the following phrase mean:

(TAPE ON) 7 (kutin niy)

Say it again (repeat).

(TAPE OFF)

- You will hear some commands below, which you are to follow, using the English word "house." For example, if you were commanded to say something, you would say "house."

(TAPE ON) 8 (X = your response)

A. ( ) X

B. ( ) X

C. ( ) X

You should have said "house" three times.

(TAPE OFF)

- As you hear the following words pronounced think of their meaning in English:

(TAPE ON) 9

A. (kutin)	again
B. (niy)	say it
C. (uyay)	listen
D. (kutin niy)	say it again
E. (kutin uyay)	listen again

(TAPE OFF)

- Use the word "cow" in the way requested. Check your response after each item.

(TAPE ON) 10

A. ( ) X	A. Say "cow"
B. ( ) X	B. Listen to "cow"

C. ( ) X	C. Say "cow"
D. ( ) X	D. Say it again
E. ( ) X	E. Listen again

(TAPE OFF)

We will be using the commands you have just heard in the classroom.

- When you meet a Quichua Indian on the street, he might greet you with the following phrase:

(TAPE ON) 11 ( )

(TAPE OFF)

- Here is a common leave-taking expression:

(TAPE ON) 12 ( ) ( )

(TAPE OFF)

This phrase is roughly equivalent to "see you later," or the Spanish "hasta luego." The first word of the phrase has been borrowed from Spanish "hasta" and changed slightly in pronunciation. Listen again and notice how this phrase is written:

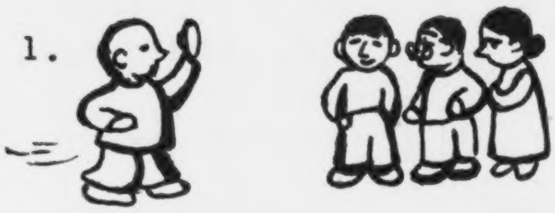
(TAPE ON) (Ashta kashkaman)

(TAPE OFF)

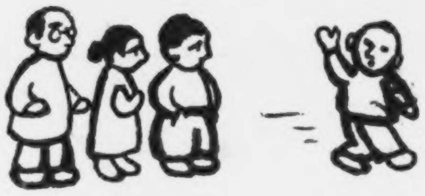
When would you say "Ashta kashkaman"?	When saying good-by, leaving, etc.

- Below are two pictures, the first showing a man greeting a group of people, the other showing him saying good-by to them. As you hear a Quichua phrase pronounced, decide whether it goes with Situation 1 or Situation 2.

1.



2.



(TAPE ON) 13

A.	( )	2
B.	( )	1

(TAPE OFF)

- Listen to the following phrase, pronounced twice:

(TAPE ON) 14 ( ) ( )

(TAPE OFF)

This phrase is written "kayka libromi" and it means "this is a book." Can you identify the part of this phrase (a Spanish borrowing) which means "book"? libro

---

- Listen again to the phrase which means "this is a book." See if you can hear the word which means "book."

(TAPE ON) 15 (kayka libromi)

(TAPE OFF)

Below is a brief explanation. Study it until you have a very general idea of how this phrase is put together. Then go to the next frame.

Kayka libromi

1.	kay	this
2.	-ka	suffix which indicates a minor focus on the word it is attached to. (A hyphen (-) before a form indicates that that form is a suffix and is attached to other words.)
3.	libro	book (from Spanish)
4.	-mi	suffix which indicates a majo focus on the word it is attached to
5.		There is no verb in the sentence.

● Listen to another Quichua phrase:

(TAPE ON) 16 (   )

(TAPE OFF)

This sentence is written "chayka libromi" and it means "that is a book." The only difference in this phrase and the one you heard before is a new word "chay" substituted for "kay."

What does "chay" mean?

that

● "Kayka libromi" refers to a book which is relatively /close to/away from/ the person speaking.

ose to (this)

"Chayka libromi" refers to a book which is relatively [close to/away from] the person speaking.

away from (that)

- Which of the following is equivalent to "that is a book":

(TAPE ON) 18

A. ( )

B. ( )

A

- Which of the following is equivalent to "this is a book": (19)

A. ( )

B. ( )

(TAPE OFF)

- It was explained before that the suffix -mi indicates an important focus on the word to which it is attached. It works like a spotlight, shining on the part of a sentence or phrase which the speaker wants to draw attention to.

  In which of the following does "book" receive a major focus:

  A. Kayka libroka.

  B. Kayka libromi.

B

- Whether or not -mi is actually spoken is optional. We will say that it exists in the speaker's mind for any word which is the major focus of a sentence or phrase, but sometimes it may not actually be pronounced.

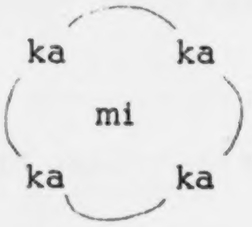
Compare this with the "understood" you in the English sentence, "(You) go!" "You" is obviously in the speaker's mind (i.e., he knows who he is talking to) but it is not pronounced.

Which of the following can be said in Quichua:

A. Kayka libro. B. Kayka libromi.	A and B

● The other suffix (-ka) shows a minor focus; i.e., it marks words or segments which are peripheral to the main element of the sentence.

Consider this diagram where -mi is balanced by several -ka's:



The actual pronunciation of -ka, like -mi, is also optional. (However, when "kay" or "chay" occurs with -ka, the -ka is almost always pronounced. Other words occur without it more frequently than "kay" or "chay.")

Indicate whether each of the following words receive major or minor focus:

A. chayka	A. minor
B. libromi	B. major
C. lapizka	C. minor
D. kaymi	D. major
E. libro	E. indeterminate (the focus is not expressed

on the surface (spoken) level, but is still assumed to exist in the speaker's mind)

- Listen:

(TAPE ON) 23 (   ) (   )

(TAPE OFF)

Meaning: What is this? (This utterance is written "Imatah kayka?")

Which word in the phrase above means "this"?

kay(ka)

- Here is a breakdown of the phrase "Imatah kayka":

ima = what

-tah = question marker

kayka = this (plus minor focus)

The -tah tells us that the sentence is a question. Again there is no verb in the sentence. The verb "to be" in Quichua is usually dropped in sentences like, "This is a book," "She is beautiful," etc. If it helps, you might remember that the Indians talk like that famous jungle hero who says, "Me Tarzan--you Jane."

Listen to the phrase again and see if you can hear the part which means "what":

(TAPE ON) 24 (   ) (   )

(TAPE OFF)

You should have been able to hear "imatah"

- Here is a slightly different sentence, spoken twice. What does it mean?

(TAPE ON) 25 (   )   (   )   What is that?

- Which of the following is a question: (26)

A. (   )   B

B. (   )

- What is the meaning of the following short dialogue: (27)

A.	(Imatah chayka?)	A.	What is that?
B.	(Chayka libromi.)	B.	That is a book.

(TAPE OFF)

- Listen now to a new type of question, pronounced twice:

(TAPE ON) 28 (   )   (   )

Meaning: Is that a book?

Listen again and note how it is written:

(Chayka librochu?)

(TAPE OFF)

- There is a new suffix here, -chu. In this kind of sentence, -chu indicates that it is a question. The difference between -chu and -tah is that -chu is used in questions which require a yes-no answer, while -tah is used in questions which require some other type of answer than yes or no.

NOTE THE CONTRAST:

Imatah kayka?	What is this?
Answer:	This is a book.
Kayka librochu?	Is this a book?
Answer:	Yes, this is a book. No, this isn't a book.

- Listen for the suffix which indicates a yes-no question in each of the following:

(TAPE ON) 30

( ) ( ) ( ) ( )

You should have been able to hear -chu in each of the utterances.

- Which of the following questions would be answered with yes or no: (31)

A. ( )

B. ( )

A

- Which of the following is a question: (32)

A. ( )

B. ( )

B

- Which of the following is not a question: (33)

A. ( )

B. ( )

C. ( )

C

- Say an English equivalent for each of the following: (34)

A. (Chayka libromi.)	X	A. That is a book.
B. (Imatah kayka?)	X	B. What is this?
C. (Kayka librochu?)	X	C. Is this a book?
D. (Kayka libro.)	X	D. This is a book.

(TAPE OFF)

- Another Spanish word which Quichua has borrowed is "lapiz" (pencil).

  Which of the following means "This is a pencil:

(TAPE ON) 35

A. ( ) B

B. ( )

- Say an English equivalent: (36)

A. ( )	A. That is a pencil.
B. ( )	B. Is this a pencil?

(TAPE OFF)

- The Quichua word for "yes" sounds a lot like the name "Audie," as in Audie Murphy.

  Listen to it:

(TAPE ON) 37 ( ) ( )

(TAPE OFF)

- Given that "ari" means "yes," what is the meaning of the following phrase:

(TAPE ON) 38

(Ari, kayka lapizmi.)

Yes, this is a pencil.

- Which of the following questions could be answered with "ari": (39)

A. (Imatah chayka?)

B. (Chayka lapizchu?)

B

(TAPE OFF)

- Below are two questions and two answers. Match each question with the appropriate answer.

1. Imatah chayka?	A. Ari, chayka libromi.	1-B
2. Chayka librochu?	B. Chayka libro.	2-A

- Listen:

(TAPE ON) 41 (   ) (   )

This is a Quichua word for "no." It is written "na." Listen again and think of the meaning.

(na)

(TAPE OFF)

If you want to answer no to a question, and then make an affirmative statement, it sounds like this:

(TAPE ON)

(Kayka librochu ?)	Is this a book ?
(Na, chayka lapizmi.)	No, this is a pencil.

Which of the following means, "No, this is a book":

A. (   )   A

B. (   )

(TAPE OFF)

● When a negative statement is made, the suffix -chu, which you have already seen used to ask a question, is usually used with "na." Listen to the following example:

(TAPE ON) 42

(Chayka na librochu.)

(TAPE OFF)

Meaning: That isn't a book.

Notice here that -chu is attached to the part of the sentence that is being negated (in this case, "libro") and that "na" precedes it.

● A. As you listen to the following sentences, write "N" by each one which is negative and "A" by each one which is affirmative:

(TAPE ON) 43

1. (   )   1-A

2. (   )   2-N

3. (   )   3-A

4. (   ) 4-N

(TAPE OFF)

B. Which of the following is a negative statement:

1. Chayka lapizchu? 2

2. Chayka na lapizchu.

● The suffix -chu may function as:

A. a negative indicator with "na" C

B. a yes-no question marker

C. both of the above

● As a point of contrast, it may be noted that only one of the three suffixes -mi, -tah, or -chu occurs in any given sentence. Thus:

1. Affirmative sentences occur with -mi.

2. Negative sentences occur with -chu.

3. Questions occur with -chu or -tah.

Each of these suffixes represents major focus in its respective situtaion. Two of them do not occur in any one sentence.

● In this frame is given a summary of the question and answer types presented thus far:

A.	Imatah chayka? Chayka libromi.	What is that? That is a book.
B.	Kayka lapizchu? Ari, chayka lapizmi.	Is that a pencil? Yes, this is a pencil.

	Na, chayka libromi.	No, this is a book.
C.	Chayka librochu? Na, chayka na librochu.	Is that a book? No, that isn't a book.

- Which of the following means, "This is a book":

(TAPE ON) 47

A. (   )   C

B. (   )

C. (   )

D. (   )

- Which of the following means, "Is that a book": (48)

A. (   )   B

B. (   )

C. (   )

D. (   )

- Which of the following means, "What is that": (49)

A. (   )   A

B. (   )

C. (   )

- Which of the following means, "No, that isn't a book": (50)

A. ( )	B
B. ( )	
C. ( )	

● Give an English equivalent for each of the following: (51)

A. ( )	A. Yes, this is a book.
B. ( )	B. What is that?
C. ( )	C. Is this a pencil?
D. ( )	D. That isn't a pencil.
E. ( )	E. No, this is a book.

(TAPE OFF)

● Here is one more type of question. Listen:

(TAPE ON) 52 ( ) ( )

Meaning: Is this a book, too?

Listen again and notice how this sentence is written:

(Kaypash librochu?)

(TAPE OFF)

There is a new suffix in this utterance which means "also." What is it?	-pash

- Listen twice more to this question which means, "Is this a book, too?" and listen for the suffix which means "also" or "too."

(TAPE ON) 53 (   ) (   )

(TAPE OFF)

You should have been able to hear -pash.

- If you would like to test your deductive ability, do this frame. It is an exercise to see if you can look at a new combination of familiar forms and discover the meaning for yourself.

  Listen to and look at the following utterances, then give an English equivalent, if you can:

(TAPE ON) 54

(Chayka lapizchu o librochu?)

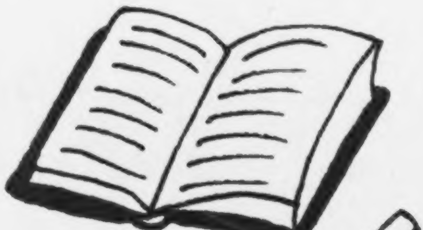
(TAPE OFF)

Is that a pencil or a book?

- Looking at the drawings, give an English response to each of the questions:

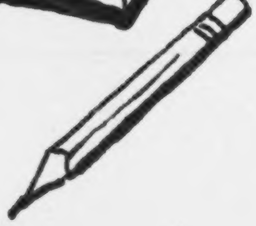
(TAPE ON) 55

A. (   )



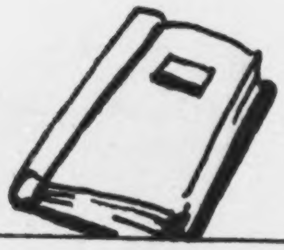
A. That is a book.

B. (   )



B. Yes, that is a pencil.

C. (   )



C. No, that isn't a pencil. (It's a book.)

- Which of the following means, "Is that a book, too?": (56)

A. ( )

B. ( )

C. ( )

D. ( )

(TAPE OFF)

- Say an English equivalent for each of the following:

(TAPE ON) 57

A. ( )

B. ( )

C. ( )

D. ( )

E. ( )

F. ( )

G. ( )

A. Is that a pencil?

B. What is this?

C. This is a pencil.

D. No, that isn't a book.

E. Is that also a pencil?

F. Yes, this is a book.

G. No, that is a pencil.

(TAPE OFF)

UNIT 1

MODULE B - SPEAKING

CONTENT

I. Ritual phrases: Buenos dias, Ashta kashkama

II. Question and response types:

1. Imatah kayka?	Kayka libromi.
2. Chayka librochu?	Ari, chayka libromi. Na, chayka na librochu.
3. Chaypash librochu?	Na, chayka lapizmi.
4. Kayka librochu o lapizchu?	Chayka lapizmi.

III. Additional vocabulary: names of objects

OBJECTIVES

I.	Given:	1. An English equivalent of either of the survival phrases, or 2. A description of an appropriate real-world situation.
	Behavior:	Produce the survival phrase which goes with the English equivalent or the situation.
II.	Given:	An English equivalent of any of the specified questions or responses.
	Behavior:	Say the corresponding Quichua phrase.
III.	Given:	Any of the questions in Quichua.
	Behavior:	Say an appropriate response in Quichua.

IV. Given: An object for which the student knows the name.

Behavior: Ask at least two kinds of questions about that item (out of types 1-4 listed above).

- The first time you meet a Quichua Indian, you may want to say a typical greeting like this:

(TAPE ON) 1 ( )

(TAPE OFF)

Practice saying "Buenos dias" aloud. (An X, remember, represents your response.)

Buenos dias

- Listen to the following phrase, which should also be familiar to you:

(TAPE ON) 2 (Ashta kashkaman.)

(TAPE OFF)

This phrase is roughly equivalent to /see you later/hello/.

See you later.

- Say the phrase which means "See you later" after the voice on the tape. Each time you respond, listen to the next pronunciation on the tape and compare it to your own.

(TAPE ON) 3 ( ) X
( ) X
( ) X
( ) X
( ) X

(TAPE OFF)

- A. What could you say to greet an Indian? Say it.

X

Buenos dias.

B. What could you say when you leave an Indian's house to go home? Say it.

X

Ashta kashkaman.

- Below are listed four words with which you may be familiar. All of them are Spanish words, and they are also used in Quichua. Look at them carefully:

  libro = book
  lapiz = pencil
  cuaderno = notebook
  maquina = train
  auto = car

  Though "maquina" (machine) is a Spanish word, the usage here as "train" is a special Quichua usage. If you are familiar with all these words, skip to frame 9, turn the tape recorder ahead to the next white splice, and begin there. If you are unsure of the meaning or pronunciation of any of these words, however, work through as much of frames 6-8 as you need.

- Look at the following words and listen as the voice on the tape pronounces them. Then say the English equivalent and listen for a confirmation to see if you were correct.

(TAPE ON) 6

			English confirmation:
A.	(libro)	X	( )
B.	(lapiz)	X	( )
C.	(cuaderno)	X	( )
D.	(cuaderno)	X	( )
E.	(auto)	X	( )
F.	(maquina)	X	( )
G.	(lapiz)	X	( )
H.	(auto)	X	( )

I. (cuaderno) X ( )

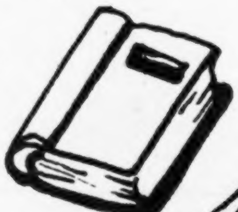
J. (libro) X ( )

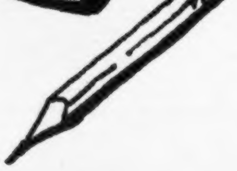
K. (maquina) X ( )

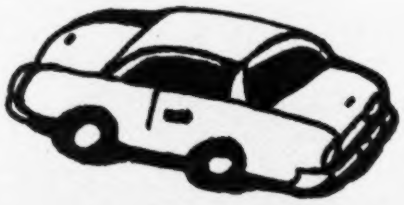
(TAPE OFF)

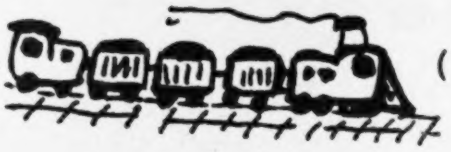
- Below are some drawings representing some Spanish-Quichua words. Listen to the tape and for the word corresponding to each picture and say each one after the voice on the tape.

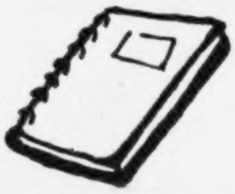
(TAPE ON) 7

A.  ( ) X ( ) X

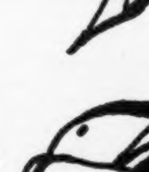
B.  ( ) X ( ) X

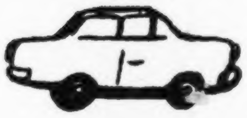
C.  ( ) X ( ) X

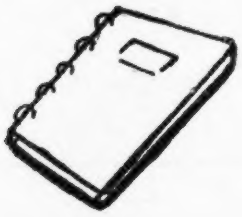
D.  ( ) X ( ) X

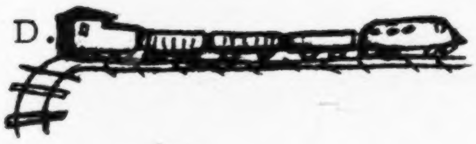
E.  ( ) X ( ) X

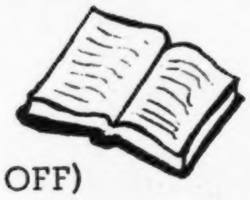
- Give the Spanish-Quichua word for each of the drawings below. After you say each word, listen for confirmation. (8)

A.  X ( )

B.  X ( )

C.  X ( )

D.  X ( )

E.  X ( )

(TAPE OFF)

- Here is a familiar question and answer.
  Listen:

(TAPE ON) 9

(Imatah chayka ?)	What is that ?
(Kayka libromi.)	This is a book.

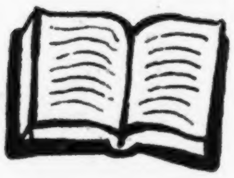
As you hear the response which means "This is a book," practice saying it aloud. Try to replicate the native pronunciation.

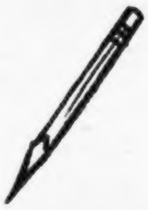
( ) X
( ) X
( ) X

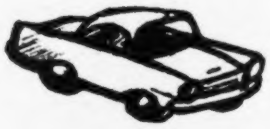
(TAPE OFF)

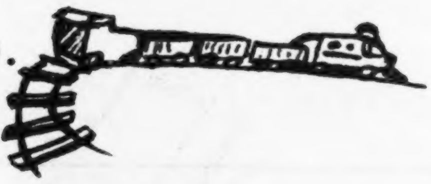
- Answer the questions which are asked about the objects below. The tape will verify your answers.

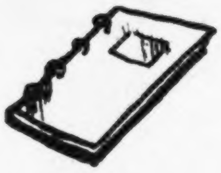
(TAPE ON) 10

A.  ( ) X ( )

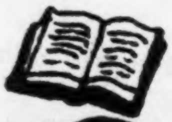
B.  ( ) X ( )

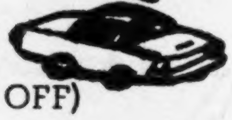
C.  ( ) X ( )

D.  ( ) X ( )

E.  ( ) X ( )

The suffix which marks major focus is often not pronounced in the surface (spoken) structure of a Quichua sentence. Answer the following questions without saying the major focus suffix:

F.  ( ) X ( )

G.  ( ) X ( )

(TAPE OFF)

- Note the following question and answers:

(TAPE ON) 11

(Chayka lapizchu?)	Is that a pencil?
(Ari, kayka lapizmi.)	Yes, this is a pencil.

(Na, kayka libromi.) No, this is a book.

Practice saying aloud the response meaning, "Yes, this is a pencil," as you hear it on the tape.

( ) X
( ) X

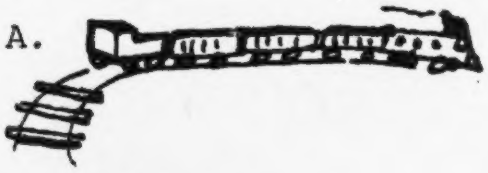
Practice saying aloud the response meaning "No, this is a book."

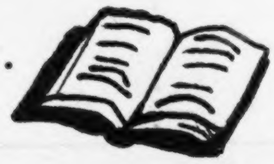
( ) X
( ) X

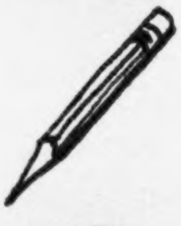
(TAPE OFF)

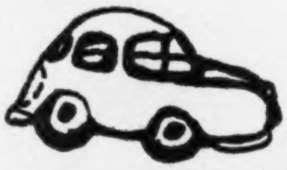
● Answer the following questions. If the object pictured is the same as that referred to by the question, answer "yes." Otherwise answer "no" and give the correct name of the object. Check confirmation in the answer column--you will both hear and see the confirmation.

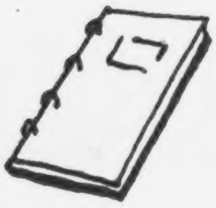
(TAPE ON) 12

A.  ( ) X (Ari, kayka maquinami)

B.  ( ) X (Na, kayka libromi)

C.  ( ) X (Na, kayka lapiz)

D.  ( ) X (Ari, kayka automi)

E.  ( ) X (Na, kayka cuadernomi)

(TAPE OFF)

- The Quichua word for "that" is "chay." How do you say, "That is a pencil"?

X Chayka lapizmi.

- Here is one more kind of answer:

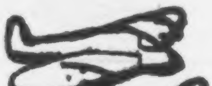
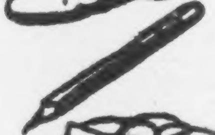
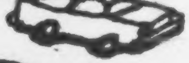
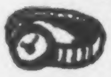
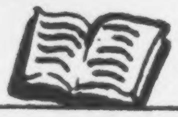
(TAPE ON) 14

(Chay lapizchu?)	Is that a book?
(Na, kayka na lapizchu.)	No, that isn't a book.

Practice saying aloud this response, which means, "No, this isn't a pencil."

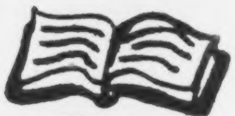
( ) X
( ) X
( ) X

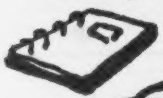
- Answer the following questions in the negative. Listen for confirmation. (15)

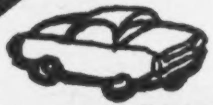
A.  ( ) X ( )
B.  ( ) X ( )
C.  ( ) X ( )
D.  ( ) X ( )
E.  ( ) X ( )

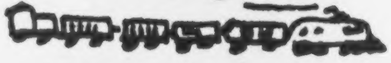
- Answer the following questions: (16)

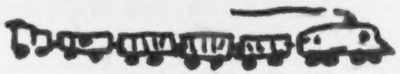
A. ( ) X ( )

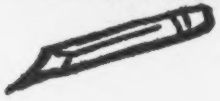
B.  ( ) X ( )

C.  ( ) X ( )

D.  ( ) X ( )

E.  ( ) X ( )

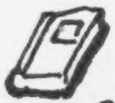
F.  ( ) X ( )

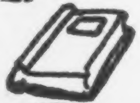
G.  ( ) X ( )

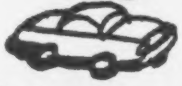
(TAPE OFF)

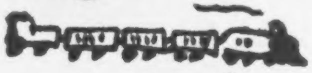
- Answer the following questions in Quichua:

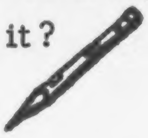
(TAPE ON) 17

A. What is this?  X ( )

B. Is this a book?  X ( )

C. Is this a book?  X ( )

D. Is this a pencil?  X ( )

E. This is a pencil, isn't it?  X ( )

(TAPE OFF)

- A. How do you say "Good morning" (hello) in Quichua? ( )

(TAPE ON) 18

B. How do you say "See you later" (good-by) in Quichua? ( )

(TAPE OFF)

- Consider now the two types of questions you have been answering:

(TAPE ON) 19

(Imatah kayka ?)	What is this ?
(Chayka lapizchu ?)	Is this a pencil ?

(TAPE OFF)

Suppose you want to ask one of these questions. To know which construction to use you must remember the function of each of the question suffixes. If you want to ask a yes-no question, the suffix ______ is added to the object being questioned. If you want to ask a question requiring some answer other than yes or no, the suffix ______ is added to the interrogative word.

-chu

-tah

- Practice saying aloud the question which means, "What is this ?" after the voice on the tape:

(TAPE ON) 20 (   )   X
(   )   X
(   )   X

Practice saying the question meaning, "Is this/that a pencil ? ":

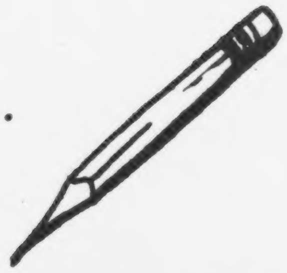
(   )   X
(   )   X
(   )   X

(TAPE OFF)

- You will be directed to ask a particular kind of question abour each of the objects below. The tape will then verify your question and give a correct answer as well.

(TAPE ON) 21

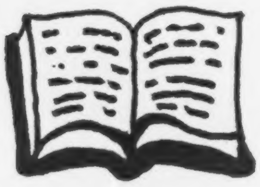
A.



Ask if this is a pencil.

X ( )

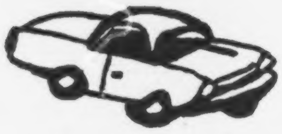
B.



Ask what this is.

X ( )

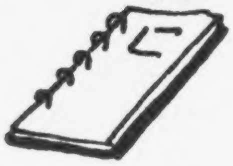
C.



Ask if this is a car.

X ( )

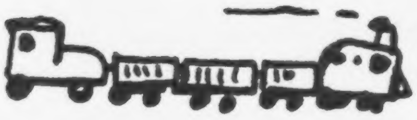
D.



Ask what this object is.

X ( )

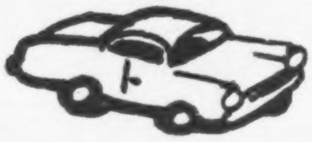
E.



Ask if this is a car.

X ( )

F.



Ask what this is.

X ( )

(TAPE OFF)

- Note the following short dialogue:

(TAPE ON) 22

(Kayka autochu o maquinachu ?)	Is this a car or a train ?
(Kayka automi.)	This is a car.

(TAPE OFF)

This question is very similar to the yes-no question, except that an additional object (with -chu) has been added, with the Spanish conjunction (o), forcing the person answering the question to make a choice between the two objects.

Practice saying aloud (after the voice on the tape) questions of the type, "Is this a car or a train?"

(TAPE ON)

( ) X
( ) X
( ) X
( ) X

(TAPE OFF)

- Ask the questions as directed. Listen for confirmation.

(TAPE ON) 23

A. Ask if this is a car or a train. X ( )

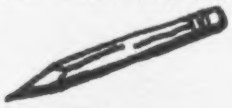
B. Ask if this is a train. X ( )

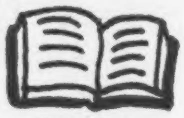
C. Ask if this is a book or a notebook. X ( )

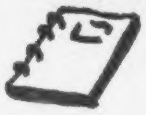
D. Ask if this is a pencil. X ( )

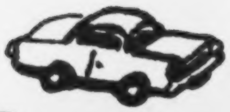
E. Ask if this is a book or a notebook. X ( )

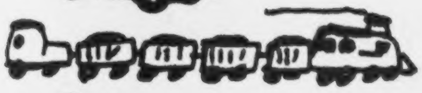
- Answer the following questions: (24)

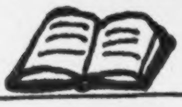
A.  ( ) X ( )

B.  ( ) X ( )

C.  ( ) X ( )

D.  ( ) X ( )

E.  ( ) X ( )

F.  ( ) X ( )

- Say a Quichua equivalent for each of the following: (25)

A. What is that?	A. ( )
B. Yes, this is a book.	B. ( )
C. Is this a train or a car?	C. ( )
D. That is a car.	D. ( )
E. No, that isn't a pencil.	E. ( )
F. Is this a pencil?	F. ( )

(TAPE OFF)

- Here is one more question type. Listen and notice the translation:

(TAPE ON) 26

(Chaypash librochu?)	Is that a book, too?
(Ari, chayka libromi.)	Yes, that is a book.

(TAPE OFF)

The Quichua suffix which means "also" (or too) in this question is _____. -pash

---

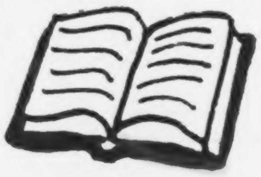
- Practice saying aloud the question which means, "Is this a book, too?"

(TAPE ON) 27

( ) X
( ) X
( ) X

- Ask questions about each item as directed: (28)

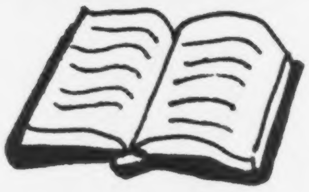
A.



Ask what this is.

X ( )

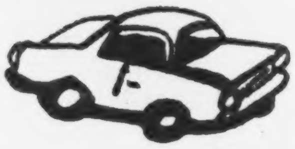
B.



Ask if this is a book, too.

X ( )

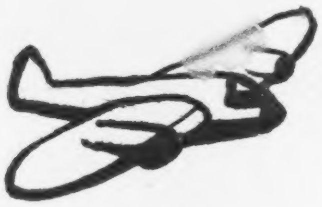
C.



Ask if this is a car.

X ( )

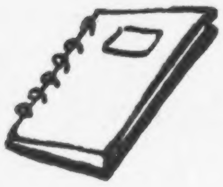
D.



Ask if this is also a car.

X ( )

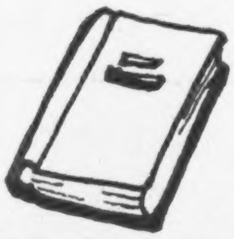
E.



Ask if this is a book or a notebook.

X ( )

F.

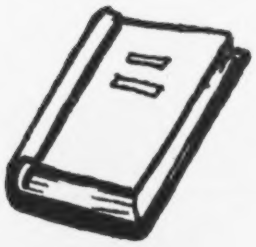


Ask if this is also a notebook.

X ( )

- In this frame, you should ask a question as directed, and then give an appropriate answer to that question: (29)

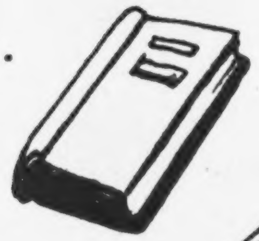
A.



Ask if this is a book. Then answer.

X ( )

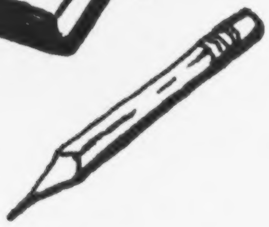
B.



Ask if this is also a book.

X ( )

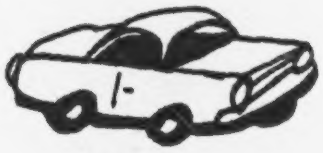
C.



Ask what this is.

X ( )

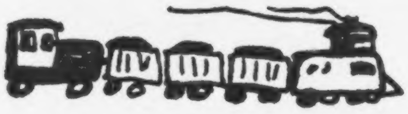
D.



Ask if this is a car or a train.

X ( )

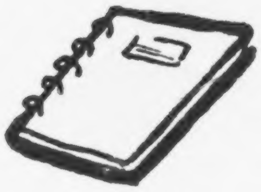
E.



Ask if this is also a car.

X ( )

F.



Ask if this is a book.

X ( )

(TAPE OFF)

● A. Here is an Indian named Rafael. You are just meeting him for the first time. What do you say to him?

X Buenos dias, Rafael.

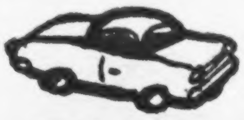
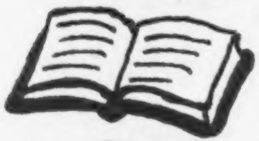
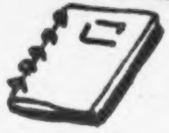
B. Your visit with Rafael has been very short and now you are leaving. What do you say? X	Ashta kashkaman.

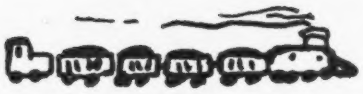
- Say a Quichua equivalent for each of the following:

A. Is this a car or a train?	A. Kayka autochu o maquinachu?
B. What is that?	B. Imatah chayka?
C. That is a book.	C. Chayka libromi.
D. Is that a notebook?	D. Chayka cuadernochu?
E. No, that is a pencil.	E. Na, chayka lapizmi.
F. Is that a pencil, too?	F. Chaypash lapizchu?
G. No, this isn't a pencil.	G. Na, kayka na lapizchu.
H. Yes, this is a pencil.	H. Ari, kayka lapizmi.

- Answer the following questions:

(TAPE ON) 32

A.		( )	X	A. (Chayka automi.)
B.		( )	X	B. (Ari, kayka libromi.)
C.		( )	X	C. (Na, kayka na librochu.) or (Na, kayka cuadernomo.)

D.  (   ) X

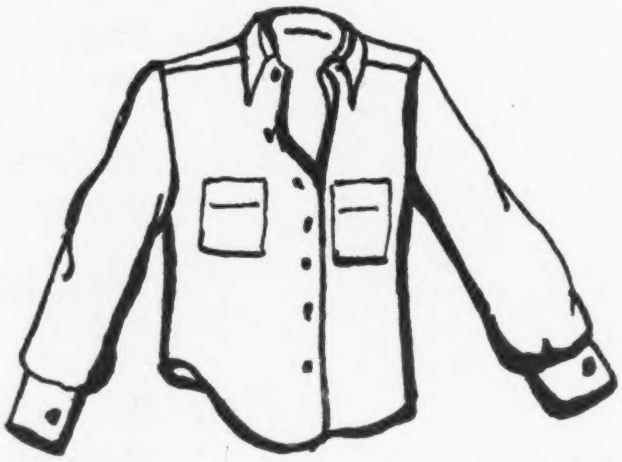
D. (Chayka maquinami.)

(TAPE OFF)

- Here is an object which you should be familiar with. The Spanish-Quichua name for it is given:

camisa

Ask as many questions in Quichua about this object as you can.



Your questions should have included at least two of the following:

1. Imatah chayka? (kayka)
2. Kayka camisachu?
3. Kayka camisachu o librochu? (or any other object)

UNIT 1

MODULE C - READING AND PRONUNCIATION

CONTENT

I. Reading comprehension of the survival phrases and microwaves of Unit 1.

II. Explanation of Quichua vowel system (including Spanish).

III. Pronunciation of short words containing the three vowels (a, i, u) and the diphthong (ay).

IV. Regular stress patterns.

OBJECTIVES

I.	Given:	In written form, either of the ritual phrases or any of the microwaves (plus variation) practiced in Modules A and B.
	Behavior:	Say an English equivalent.
II.	Behavior:	Read aloud selected native Quichua words (not Spanish borrowings) of not over three syllables, with acceptable pronunciation of the three Quichua vowels (a,u,i) and the diphthong (ay).
III.	Behavior:	Read selected Quichua words with correct stress placement. (Regular pattern)
IV.	Behavior:	Explain that words borrowed from Spanish may retain their original pronunciation or they may be modified such that the Spanish vowels (other than i, a, u) are changed to one of the Quichua vowels.

- Read the following Quichua sentences silently and then say an English equivalent. In addition to seeing the written words, you will also hear each of them spoken to help you associate the spoken form with the written form.

(TAPE ON) (1)

A.	(Ari, kayka automi.)	A.	Yes, this is a car.
B.	(Imatah chayka ?)	B.	What is that ?
C.	(Kayka lapizchu ?)	C.	Is this a pencil ?
D.	(Chaypash lapizchu ?)	D.	Is that also a pencil ?
E.	(Na, kayka na lapizchu.)	E.	No, this isn't a pencil.
F.	(Kayka autochu o maquinachu ?)	F.	Is this a car or a train ?

(TAPE OFF)

- Write an English equivalent for each of the following in the space provided: (2)

A.	Chayka autochu ?	______________	A.	Is that a car ?
B.	Kaypash autochu ?	______________	B.	Is this a car too ?
C.	Kayka lapizmi.	______________	C.	This is a pencil.
D.	Imatah chayka ?	______________	D.	What is that ?
E.	Na, kayka na maquinachu.	______________	E.	No, this isn't a train.

F.	Chayka cuadernochu o lapizchu?	______________	F.	Is that a notebook or a pencil?
G.	Ari.	______________	G.	Yes.

- Most of the symbols of the Quichua alphabet are pronounced about the same way they are in English.

  There are three Quichua vowels. These vowels correspond very closely to three Spanish vowels: a (para), u (cura), i (si). Listen:

(TAPE ON) (3)

	Vowel	Example
1.	a	na, ari, micha
2.	u	kutin, pungu, alku
3.	i	micha, misi, kulki

(TAPE OFF)

- Listen to each of the following words and then pronounce it. Then listen again and pronounce it again. You should concentrate on the vowels.

  Meanings of the words are given for your interest, but do not worry about learning them.

(TAPE ON) (4)

A.	(na)	X	(na)	X	no
B.	(misi)	X	(misi)	X	cat
C.	(pungu)	X	(pungu)	X	door
D.	(wasi)	X	(wasi)	X	house
E.	(kulki)	X	(kulki)	X	money

F.	(pirka)	X	(pirka)	X	wall
G.	(wasipash)	X	(wasipash)	X	also the house
H.	(misichu)	X	(misichu)	X	cat?

(TAPE OFF)

- The word "kay" contains a sound which is different from any of the three vowels above. This sound is really a combination of two vowels--a plus y. The combination sounds just like the vowel sound in "buy."

  Listen and pronounce after the voice on the tape:

(TAPE ON) (5)

A.	(kay)	X	(kay)	X	this
B.	(chay)	X	(chay)	X	that
C.	(paykuna)	X	(paykuna)	X	they

- Pronounce each word--then listen for the confirmation: (6)

A.	kana	X	be	( )
B.	chayka	X	that	( )
C.	kulki	X	money	( )
D.	pungu	X	door	( )
E.	micha	X	light	( )
F.	paykuna	X	they	( )
G.	alku	X	dog	( )
H.	tayta	X	father	( )

I.	chaywasi	X	that house	( )
J.	cuaderno	X	notebook	( )

(TAPE OFF)

- Words borrowed from Spanish may retain Spanish vowels which are different from the three mentioned above. (For example, the e in iglesia.)

Often, however, these Spanish vowels are changed to one of the three Quichua vowels, as in the following examples:

Spanish	Quichua
libro	libru
gente	ginti

Thus, the words of Spanish origin may be pronounced two ways. For the present, you may pronounce them either with original Spanish pronunciation, or with the Quichua modifications (as you learn these modific actions). When you hear a Spanish word which sounds different somehow, you will know it is because the Quichuas have modified it to conform to their own system.

In which of the following Spanish words has at least one vowel been modified to the Quichua system:

(TAPE ON) (7)

A.	(libro)	A
B.	(lapiz)	
C.	(escuela)	C
D.	(carro)	D

E. (pero)

(TAPE OFF)

- To pronounce Quichua words correctly, you will need to know which part of the word to stress. Compare:

(TAPE ON) (8)

(permit)	to allow
(permit)	a license

(TAPE OFF)

The difference in these two words, one of which is a noun and the other a verb, is simply that they are stressed on different syllables.

For each of the following items, choose the answer in parenthesis which is stressed in the same place as the written word at the left:

(TAPE ON)

A. compact	1. ( )		A-2
	2. ( )		
B. routine	1. ( )		B-2
	2. ( )		
C. kayka	1. ( )		C-2
	2. ( )		

(TAPE OFF)

- The usual pattern of stress in Quichua is to accent the next-to-last syllable of the word.

This is like Spanish.

In each set below, indicate which word is stressed on the next-to-last syllable:

(TAPE ON) (9)

A. imatah
1. (   )
2. (   )

A-1

B. imatah
1. (   )
2. (   )

B-2

C. nachu
1. (   )
2. (   )

C-2

D. kayka
1. (   )
2. (   )

D-2

E. ari
1. (   )
2. (   )

E-1

F. chay
1. (   )

F-1 and 2
This word has only one syllable, so the rule doesn't apply. There is only one possible syllable to stress.

(TAPE OFF)

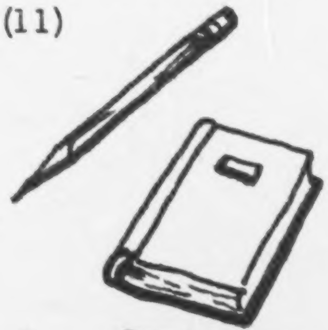
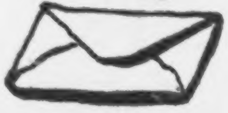
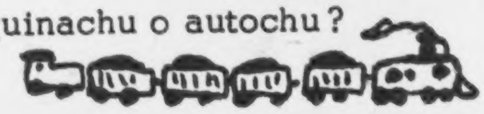
- Pronounce each of the following words after the voice on the tape. Listen for the stress and concentrate on stressing each word on the next-to-last syllable:

(TAPE ON) (10)

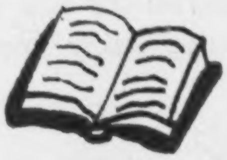
A.	(kana)	X	(kana)	X
B.	(imatah)	X	(imatah)	X
C.	(ari)	X	(ari)	X
D.	(nachu)	X	(nachu)	X
E.	(chayka)	X	(chayka)	X
F.	(wasi)	X	(wasi)	X
G.	(kay)	X	(kay)	X
H.	(libropash)	X	(libropash)	X
I.	(paykuna)	X	(paykuna)	X
J.	(ashta kashkaman)	X	(ashta kashkaman)	X

(TAPE OFF)

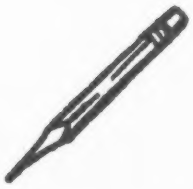
● A. Say an English answer for each of the following questions: (11)

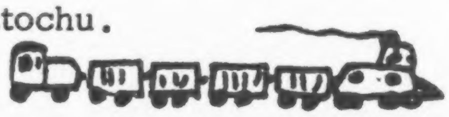
1. Imatah kayka?		1. That (this) is a pencil.
2. Kayka librochu?		2. Yes, this is a book.
3. Kaypash librochu?		3. No, this isn't a book.
4. Kayka maquinachu o autochu?		4. This is a train.

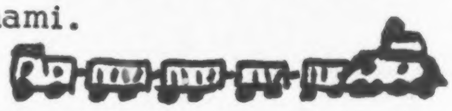
B. Say an English equivalent for each of the following:

1. Chayka libromi.		1. That is a book.

2. Ari, kayka lapiz.	2. Yes, this is a pencil.
3. Na, chayka na autochu.	3. No, that isn't a car.
4. Na, kayka maquinami.	4. No, this is a train.







- Pronounce each of the following words. Then listen to the tape for confirmation, especially of your pronunciaiion of vowels and stress.

(TAPE ON) (12)

A. wasi	X	house	( )
B. paymi	X	he, she	( )
C. ari	X	yes	( )
D. chayka	X	that	( )
E. pirka	X	wall	( )
F. pungu	X	door	( )
G. tayta	X	father	( )
H. pungupash	X	also the door	( )
I. libro	X	book	( )
J. nachu	X	isn't it?	( )

(TAPE OFF)

- There are two Spanish vowels (e, o) which do not occur in Quichua, What happens to the pronunciation of these vowels in Spanish words which have been borrowed by Quichua?

The vowls in such words may be pronounced in either of two ways:

1. with the original Spanish pronunciation
2. may be changed to (the closest) Quichua vowels

UNIT 2

MODULE A - LISTENING COMPREHENSION

CONTENT

I. Verb roots: ka, miku, randi, trabaja, kawsa

II. Pronouns: ñuka, kan, pay

III. Present and past tense verb endings

IV. -ta (verb object marker) and -pi

V. Question words: ima, may, pi

OBJECTIVES

I. Given: Any of the verb roots specified above, conjugated into a present tense or past tense singular form, given orally.

Behavior: Identify:

1. The tense of the verb.
2. The pronoun which corresponds to that verb form.

II. Given: A familiar location word with -pi in spoken form.

Behavior: Explain the meaning of -pi in that construction.

III. Given: A familiar noun with the -ta object marker; e.g., "librota."

Behavior: Explain how -ta functions in that construction.

IV. Given: A sentence (orally) composed of:

1. One of the above pronouns or a question word derived from parts IV and V above.

2. One of the verb roots.

3. An appropriate verb suffix.

4. (Optionally) a locative with -pi or an object with -ta.

Behavior: Say an English equivalent.

- You will hear three words pronounced on the tape. Each of these words is a Quichua verb. (1)

+

(trabaja)

(randi)

(kawsa)

As you hear these words again, pay attention to the meaning of each.

(trabaja) = to work

(randi) = to buy

(kawsa) = to live

- Say an English equivalent for each word below as you hear it. Then listen to the tape for confirmation. (2)

A. (trabaja) X ( )

B. (kawsa) X ( )

C. (randi) X ( )

D. (kawsa) X ( )

E. (trabaja) X ( )

F. (randi) X ( )

G. ( ) X ( )

H. ( ) X ( )

I. ( ) X ( )

- Here are two more verbs. Listen: (3)

(ka)

(miku)

which mean

(ka)	to be
(miku)	to eat

One difference between "ka" (to be) and -ka (minor focus) is that _________ is a major word, while _________ is a suffix.	ka (to be) -ka (m.f.)

- Give an English equivalent. Then listen for confirmation. (4)

A.	(ka)	X	( )
B.	(miku)	X	( )
C.	(kawsa)	X	( )
D.	(randi)	X	( )
E.	(miku)	X	( )
F.	(trabaja)	X	( )
G.	(ka)	X	( )
H.	( )	X	( )
I.	( )	X	( )

- Match the Quichua words on the left with the meaning on the right: (5)

A.	randi	1.	to eat	A-5
B.	ka	2.	to work	B-3
C.	kawsa	3.	to be	C-4

D. trabaja	4. to live	D-2
E. miku	5. to buy	E-1

- Here are three very inportant Quichua words. Listen: (6)

+

(ñuka)

(kan)

(pay)

–

These words are the Quichua singular pronouns, and their meaning is given below. Study them briefly.

ñuka = I

kan = you

pay = he, she

Would there be any difference between the following two sentences if they were spoken in Quichua:

A. He eats.

B. She eats.

No. "Pay" would be used for both sentences (since it means both "he" and "she") and both would be exactly alike.

- Give an English equivalent. Then listen for confirmation. (7)

+

A. (pay) X ( )

B. (kan) X ( )

C. (ñuka) X ( )

D. ( ) X ( )

E. ( ) X ( )

F. ( ) X ( )

–

● Listen to the following sentence, repeated twice: (8)

+

(Ñuka mikuni.) (Ñuka mikuni.)

–

As you may have guessed, this sentence means, "I eat."

There is a new suffix in this sentence which indicates

1. that the verb is present tense
2. that the verb is first person; i.e., it refers to the person who is speaking.

Can you find the verb suffix which indicates first person and present tense?

-ni (mikuni)

● Here is another sentence. Listen: (9)

+

(Ñukaka kawsani.) (Ñukaka kawsani.)

–

The -ka after ñuka indicates minor focus.

What is the meaning of "Ñukaka kawsani"?

I live.

● Listen to the following sentence: (10)

+

(Kanka mikungi.) (Kanka mikungi.)

–

The meaning of this sentence is, "You eat."

What is the new verb suffix in this sentence which indicates second person (the one spoken to)?

-ngi (mikungi)

- Listen: (11)

+

(Kanka kawsangi.) (Kanka kawsangi.)

–

What is the meaning of, "Kanka kawsangi"? You live.

- Listen to another sentence: (12)

+ (Payka mikun.) (Payka mikun.)

–

The meaning of this sentence is, "He eats."

What is the new verb suffix in this sentence which indicates third person (the person spoken about)? -n (mikun)

- "Randi," as you remember, means "to buy." What is the meaning of the following sentence: (13)

+ (Payka randin.) He buys.

- Say an English equivalent for each of the following: (14)

A. ( ) X	A. You live.
B. ( ) X	B. I buy.
C. ( ) X	C. He eats.

–

- It will now be convenient to review the pronouns and verb endings which have just been introduced: (15)

Ñuka	ka	miku	ni	I EAT
Kan	ka	miku	ngi	YOU EAT
Pay	ka	miku	n	HE EATS

Note that -ni is the present tense ending of the verb that goes with "nuka"; -ngi goes with "kan"; and -n goes with "pay." This is similar to Spanish (Yo como, él come, etc.).

● Match each verb ending with the appropriate pronoun: (16)

A.	-n	1.	kan	A-2
B.	-ngi	2.	pay	B-1
C.	-ni	3.	ñuka	C-3

● The subject of a sentence in Quichua (including pronouns like "ñuka," "pay," etc.) can sometimes be dropped, just as in Spanish. Thus, "I eat" may be spoken either as "Ñukaka mikuni" or as just "mikuni." When no subject is given, the verb suffix (-ni) discloses the information that "I" am the one who is eating.

Which of the following are acceptable ways to say "He works": (17) A and B

A. Payka trabajan.

B. Trabajan.

C. Payka.

● A. Which of the following means "You buy": (18)

+ 1. (   ) 2

2. (   )

3. (   )

B. Which of the following means "He works":

1. ( ) 3

2. ( )

3. ( )

C. Which of the following means "I eat":

1. ( ) 1

2. ( )

3. ( )

−

- Which of the following means "I am": (19)

A. Ñukaka kani. A and B

B. Kani.

- Give an English equivalent: (20)

+

A. ( ) A. You work.

B. ( ) B. He buys.

C. ( ) C. I live.

−

- All Quichua verbs are regular. The present tense verb endings you have just learned may be used with any Quichua verb.

Here is a new verb: (21)

+

(puri) = to walk

What is the meaning of the following word:

(puringi) You walk.

−

- Any present tense verb can be made past tense by inserting a simple affix.* Listen to two sentences and notice the difference between them:

+ A. (Ñukaka mikuni.) I eat.

B. (Ñukaka mikurkani.) I ate.

− Can you find the affix which signals past tense? What is it?

-rka

*An affix is any particle which is added to a word, whether it be at the beginning, at the end, or in the middle of a word. The term "suffix" technically refers only to such particles when they are added at the end of the word.

●

	PRESENT	PAST
Ñuka:	mikuni	mikurkani
Kan:	mikungi	mikurkangi
Pay:	mikun	mikurka

Note that the insertion of -rka in the present tense to form past tense is completely regular except that in the third person (pay) the final -n is dropped when -rka is added.

Which of the following would be correct for the past tense of the verb "randi": (22) ?

A. Payka randirkan.

B. Payka randirka.

B

● Give the meaning of each phrase below as you listen to it: (23)

+ A. (Ñukaka randirkani)

B. (Kanka karkangi)

A. I bought

B. You were

C. (Payka mikurka)	C. He/she ate
D. (Kawsarkangi)	D. You lived
E. (Trabajarkani)	E. I worked
F. (Kawsarka)	F. He/she lived

- From each pair of items select the one which is past tense: (24)

A. 1. (   ) A-2

2. (   )

B. 1. (   ) B-1

2. (   )

C. 1. (   ) C-1

2. (   )

- From each pair of items select the one which is present tense: (25)

A. 1. (   ) A-1

2. (   )

B. 1. (   ) B-2

2. (   )

- Mark each verb below as past or present: (26)

A. (   ) past

B. (   ) present

C. ( )	C. past
D. ( )	D. present
E. ( )	E. present
F. ( )	F. past

- A. Which of the following means "I ate": (27)

1. ( )	A-2
2. ( )	

B. Which of the following means "You live":

1. ( )	B-2
2. ( )	

C. Which of the following means "He worked":

1. ( )	C-2
2. ( )	

D. Which of the following means "I buy":

1. ( )	D-1
2. ( )	

- Say an English equivalent for each of the following: (28)

A. ( )	X	A. he lived
B. ( )	X	B. I buy
C. ( )	X	C. you eat
D. ( )	X	D. I was

E. ( )	X	E. he works
F. ( )	X	F. you ate

–

- Listen and look at the following sentence: (29)

+ (Ñukaka librota randirkani.)

– Meaning: I bought a book.

In Quichua there is a suffix which is always attached to objects of verbs.

In this sentence the object of the verb is "book."

Can you isolate the suffix which marks the object of the verb in this sentence?

-ta

- Listen to another sentence: (30)

+ (Payka papatami mikun.)

– "Papa" is a Spanish borrowing which means "potatoes."

What is the meaning of the sentence?

He eats potatoes.

- In each of the following sentences, circle the direct object of the verb: (31)

A. Ñukaka librota randirkani.	A. librota
B. Kanka mikungi papata.	B. papata
C. Lecheta randin payka.	C. lecheta

- In Quichua, the position of a word in the sentence does not tell whether or not that word is an object of the verb. (32)

How can you identify a word which is an object of the verb?	All objects of verbs have -ta attached to them.

- Give an English equivalent for each of the following: (33)

+

A.	(Ñukaka lecheta randirkani.)	A.	I bought milk.
B.	(Payka papata mikurka.)	B.	He ate potatoes.
C.	( )	C.	You bought milk
D.	( )	D.	I eat potatoes.

- Listen: (34)

(Ñukaka wasipi papata mikuni.)

–

This sentence means "I eat potatoes in the house."

The preposition "in" is represented by a suffix in Quichua. What is the suffix which means "in"?	-pi

---

- -Pi means "on," "at," or "in." Give the meaning of each of the following: (35)

A.	iglesiapi	A.	at the church in
B.	mesapi	B.	on the table in
C.	wasipi	C.	in the house at on
D.	ventanapi	D.	on the window

- Listen: (36)

(Ñukaka wasipi kawsani.)

What is the meaning of this sentence? — I live in the/a house.

- What is the meaning of the following sentence: (37)

(Payka Los Angelespi kawsarka.) — He lived in Los Angeles.

- Say an English equivalent for each of the following: (38)

A.	(Ñukaka mercadopi papatami randirkani.)	I bought potatoes at the market.
B.	(Kanka hotelpi trabajarkangi.)	You worked in the hotel.
C.	( )	I live at home (in the house).
D.	( )	He bought a car.

- The last three words we will consider for this lesson are listed below. You should already know the first one. (39)

ima = what

may = where

pi = who

As you can see, these three words are question words.

Pi (who) and -pi (in, at, on) are alike in form, but differ in meaning and occur in different positions. _____ occurs as a — pi (who) baseword, while _____ occurs only as a suffix attached to other words.

-pi (in, at, on)

- As you hear each question pronounced below give an English equivalent: (40)

+

A.	(pi)	X	A. who
B.	(may)	X	B. where
C.	(ima)	X	C. what
D.	(may)	X	D. where
E.	(pi)	X	E. who

- Listen to the following questions: (41)

(Pitah)	Who + question marker
(Maypitah)	Where + at + question marker
(Imatatah)	What + verb object marker + question marker

–

Notice that each question must include the -tah question marker.

To ask where something is located, you say "at where?" or "on where?"

Notice the difference between "imatah" (from lesson 1) and "imatatah" (above). (Imatah/imatatah) is used when "ima" is the object of the verb?

imatatah

- Listen: (42)

+ (Pitah mikun?) Who eats?

Combining the question "pitah" with the third person verb we have "Who eats?"

What is the meaning of the following sentence:

(Pitah librota randirka?)

Who bought the book?

−

● Listen: (43)

+

(Maypitah kawsarka payka?)

Meaning: Where did he live? (Where lived he?)

What is the meaning of the following sentence:

(Maypitah trabajan Juanka?)

Where does Juan work?

−

● Listen: (44)

+

(Imatatah randirkangi?)

Meaning: What did you buy?

"Ima" here is the object of the verb "randirkangi."

What is the meaning of:

(Imatatah mikungi?)

What do you eat?

−

● Say an English equivalent: (45)

+

A. (Maypitah randingi papata?)	A. Where do you buy potatoes?
B. (Imatatah mikurka payka?)	B. What did he/she eat?
C. (Pitah kangi?)	C. Who are you?
D. ( )	D. What does he eat?

E. (   )   E. Where do you live?

F. (   )   F. Who lives in Ecuador?

- Give an English answer for each of the following questions: (46)

A. (   )   A. I buy ________ at the market.

B. (   )   B. I work at ______.

C. (   )   C. ________ eats at home.

- Following are three questions and three answers. Match each question with the sentence which best answers it: (47)

A. Pitah randin papata mercadopi?   A-3

B. Imatatah randirkangi mercadopi?   B-1

C. Maypitah randingi papata?   C-2

1. Ñukaka randirkani papata mercadopi.

2. Ñukaka randini papata mercadopi.

3. Juanmi randin papata mercadopi.

- For each English utterance below, a Quichua sentence will be spoken. If it means the same as the English, circle "yes." Otherwise, circle "no." (48)

A. I buy potatoes.   (   )   yes

YES   NO

B. Where do you live? ( ) no

YES NO

C. He eats in the cafeteria. ( ) yes

YES NO

D. Who works in Quito? ( ) yes

YES NO

E. I eat potatoes. ( ) no

YES NO

F. You work. ( ) no

YES NO

G. What did you buy? ( ) no

YES NO

H. Who are you? ( ) yes

YES NO

–

If you missed any more than two of these, turn the tape back and listen to this frame again to see if you can figure out why you missed the ones you did.

● You will hear three verbs below. As you listen to each verb, indicate in the first blank whether it is past or present, and write the appropriate pronoun for it ("ñuka," "kan," or "pay") in the second blank: (49)

+

		Tense	Pronoun	
A.	( )	_______	_______	present, "ñuka"
B.	( )	_______	_______	past, "pay"

C. (   ) ________ ________ past, "kan"

- Given the utterance: (50)

(Payka wasipi papata mikurka.)

A.	What is the meaning of -pi in "wasipi"?	A.	in the house on at (indicates location)
B.	What is the function of the -ta in "papata"?	B.	-ta indicates that "papa" is the object of the verb.

- Give an English equivalent: (51)

A.	( )	A.	I eat in the house.
B.	( )	B.	What did you buy?
C.	( )	C.	He bought a/the table.
D.	( )	D.	Where did he live?
E.	( )	E.	I work.
F.	( )	F.	Who eats potatoes?

UNIT 2

MODULE B - SPEAKING

CONTENT

I. Verb roots: ka, miku, randi, trabaja, kawsa

II. Pronouns: ñuka, kan, pay

III. Present and past tense verb endings

IV. -ta (verb object marker) and -pi

V. Question words: ima, may, pi (with -ta, -chu)

VI. Placement of -mi and -ka in production

OBJECTIVES

I. Given: Instructions defining an appropriate situation.

Behavior: Generate spoken Quichua sentences of each of the following types:

1. Present tense
2. Past tense
3. Specifying a location
4. Transitive
5. First person
6. Second person
7. Third person

II. Given: Instructions defining an appropriate situation.

Behavior: Generate spoken Quichua sentences asking each of the following questions:

1. maypitah
2. pitah
3. imatatah
4. $\left.\begin{array}{l}\text{mikun}\\ \text{lapista}\\ \text{wasipi}\end{array}\right\}$ -chu

- In this module you will learn how to generate (say) sentences with several Quichua verbs.

  Once you have learned to use a few verbs, it will be easy to extend your competence to many other verbs because the Quichua verb patterns are very regular.

- Listen carefully to the three sentences below in review: (2)

+

(Ñuka mikuni.)	I eat.
(Kan mikungi.)	You eat.
(Pay mikun.)	He eats.

Notice that each sentence has a different pronoun and a verb ending which corresponds to the pronoun.

Repeat each utterance twice after the voice on the tape. As you say each phrase, try to remember what it means.

(Ñuka mikuni.)	X	(Ñuka mikuni.)	X
(Kan mikungi.)	X	(Kan mikungi.)	X
(Pay mikun.)	X	(Pay mikun.)	X

−

- Say a complete phrase for each item below by saying the pronoun and adding the appropriate form of the verb "miku." Listen for confirmation. (3)

+

A. ñuka ________________ (   )

B. pay ________________ (   )

C. kan ________________ (   )

D. pay ________________ (   )

E. ñuka ____________ (   )

F. kan ____________ (   )

−

- Say a complete phrase by attaching the verb root of "miku" and the appropriate pronoun. (4)

+

A. ______ ______ngi (   )

B. ______ ______ni (   )

C. ______ ______n (   )

D. ______ ______ni (   )

E. ______ ______n (   )

F. ______ ______ngi (   )

- Say a Quichua equivalent: (5)

A. He eats. X (   )

B. You eat. X (   )

C. I eat. X (   )

D. You eat. X (   )

E. She eats. X (   )

F. I eat X (   )

−

- The verb "to be" in Quichua is "ka".

How would you say: (6)

+

A. I am X (   )

B. you are X (   )

C. he is X (   )

D. you are X ( )

E. I am X ( )

F. she is X ( )

−

- The verb which means "to live" is "kawsa."
  Listen to the pronunciation and repeat it. (7)

+

(kawsa) X (kawsa) X

How would you say:

A. He lives X ( )

B. I live X ( )

C. You live X ( )

D. I live X ( )

E. She lives X ( )

F. You live X ( )

- Listen to three more sentences: (8)

(Ñuka mikurkani.)	I ate.
(Kan mikurkangi.)	You ate.
(Pay mikurka.)	He/she ate.

−

The past tense, as you remember, is formed by inserting -rka into the present tense forms and by dropping the final -n of the third person.

When -rka is added, the accent shifts one syllable to the right:

mikúni ⟶ mikurkáni

This keeps the stress on the next to last syllable of the word.

Repeat each sentence after the voice on the tape:

+

(Ñuka mikurkani.) X (Ñuka mikurkani.) X

(Kan mikurkangi.) X (Kan mikurkangi.) X

(Pay mikurka.) X (Pay mikurka.) X

−

- Say a complete phrase for each item below; i.e., add the appropriate pronoun and say the whole phrase. (9)

+

A. ________________ mikurkani. ( )

B. ________________ mikurkangi. ( )

C. ________________ mikurka. ( )

D. ________________ mikurkangi. ( )

E. ________________ mikurkani. ( )

F. ________________ mikurka. ( )

- Say a complete phrase by adding the appropriate past tense verb form of "miku": (10)

A. pay ________ ( )

B. kan ________ ( )

C. pay ________ ( )

D. ñuka ________ ( )

E. kan ________ ( )

F. ñuka ________ ( )

- Say a Quichua equivalent: (11)

A. I ate. X ( )

B. He ate. X ( )

C. She ate. X ( )

D. You ate X ( )

E. I ate. X ( )

F. You ate. X ( )

–

- Now see if you can form the past tense forms of the verb "kawsa." (12)

How would you say:

+

A. You lived X ( )

B. He lived X ( )

C. She lived X ( )

D. I lived X ( )

E. You lived X ( )

F. I lived X ( )

- Here is a different verb: (13)

trabaja = to work

Give a Quichua equivalent for each sentence below:

A. I work. X ( )

B. You work. X ( )

C. He works. X ( )

D. I worked. X ( )

E. You worked. X ( )

F. She worked. X ( )

- Say the verb requested for each item below. (Make the change from present to past by inserting -rka and shifting the stress.) (14)

A. Say a present tense form of "miku."	A. mikuni mikungi mikun
B. Say a past tense form of "miku."	B. mikurkani mikurkangi mikurka
C. Another past tense form of "miku."	C. Any of B above, except the one you have already said.
D. Present tense - kawsa	D. kawsani kawsangi kawsan
E. Another present tense of "kawsa"	E. One of the two verbs of D which was not chosen for D.
F. Past tense - kawsa	F. kawsarkani kawsarkangi kawsarka
G. Past tense - trabaja	G. trabajarkani trabajarkangi trabajarka
H. Present tense - trabaja	H. trabajani trabajangi trabajan

I.	Another present tense of "trabaja"	I.	One of the two verbs of H which was not chosen for H.
J.	Another past tense of "trabaja"	J.	One of the two verbs of G which was not chosen for G.
K.	Present tense - ka	K.	kani kangi kan
L.	Past tense - ka	L.	karkani karkangi karka

● Say a Quichua equivalent: (15)

+

A.	You eat.	X	A.	(Kan mikungi.)
B.	I worked.	X	B.	(Ñuka trabajarkani.)
C.	She lives.	X	C.	(Pay kawsan.)
D.	I am.	X	D.	(Ñuka kani.)
E.	You lived.	X	E.	(Kan kawsarkangi.)
F.	He eats.	X	F.	(Pay mikun.)

● Listen: (16)

(Imatatah randirkangi?)

–

What is the meaning of this question?	What did you buy?

If you had just bought some bread, you
might answer the above question by saying:

+ (Ñuka tandata randirkani.)

tanda = bread

Repeat after the voice on the tape:

(Ñukaka tandata randirkani.) X

(Kan tandata randirkangi.) X

(Pay tandata randirka.) X

−

- Answer the following question. Assume that you have just bought a loaf of bread. (17)

+ ( ) X (Ñuka tandata randirkani.)

- Answer the question for each item below. (The picture by each indicates what your answer should be.) (18)

A. ( ) X A. (Ñuka lapista randirkani.)

B. ( ) X B. (Ñuka autota randirkani.)

C. ( ) X C. (Ñuka librota randirkani.)

D. ( ) X D. (Ñuka papata randirkani.)

- If you had just eaten a piece of bread and someone asked the following question, how would you answer: (19)

( ) X (Ñuka tandata mikurkani.)

−

- Listen: (20)

+ (Maypitah tandata randirkangi?)

– What is the meaning of this question?

Where did you buy the bread.

If you had just bought some bread at the "mercado," you might answer the above question by saying:

+ (Ñuka mercadopi tandata randirkani.)

Pronounce the following variations after the voice on the tape. Try to remember the meaning of each.

(Ñuka mercadopi tandata randirkani.) X

(Kan mercadopi tandata randirkangi.) X

(Pay mercadopi tandata randirka.) X

- Answer the following question. Assume that you just bought a book at the "mercado." (21)

( ) X (Ñuka mercadopi librota randirkani.)

–

- Answer the following question by saying that you eat in the house: (22)

+ (Maypitah mikungi?) X (Ñuka wasipi mikuni.)

Answer each question with the word at the left:

A. wasi	( )	X	A. (Ñuka wasipi mikuni.)
B. mercado	( )	X	B. (Ñuka mercadopi mikuni.)
C. cafeteria	( )	X	C. (Ñuka cafeteriapi mikuni.)

D. iglesia ( ) X D. (Ñuka iglesiapi mikuni.)

- Can you answer the following question with the name of the city you live in: (23)

( ) X (Ñuka Chicagopi kawsani.)

- Listen to one more question: (24)

+ (Pitah tandata randirka mercadopi ?)

- What does this question mean? Who bought bread at the market?

If Juan was the person who bought the bread, you might answer the above question with:

+ (Juan tandata randirka mercadopi.)

Pronounce the following variations after the voice on the tape. Stop the tape and study them if you have any questions about what they mean:

(Juan mercadopi tandata randirka.) X

(Ñuka mercadopi tandata randirkani.) X

(Kan mercadopi tandata randirkangi.) X

(Pay mercadopi tandata randirka.) X

(Maria mercadopi tandata randirka.) X

- Answer the following questions with the name which appears at the left of each item: (25)

A. Juan ( ) X A. (Juan mercadopi tandata randirka.)

B. Ñuka ( ) X	B. (Ñuka mercadopi tandata randirkani.)
C. Kan ( ) X	C. (Kan mercadopi tandata randirkangi.)
D. Pay ( ) X	D. (Pay mercadopi tandata randirka.)

- Answer the following questions with the name given: (26)

A. (Pitah Californiapi kawsan?) John Wayne	A. John Wayne Californiapi kawsan.
B. (Pitah Washingtonpi trabajan?) President Nixon	B. President Nixon Washingtonpi trabajan.
C. (Pitah Estados Unidospi kawsan?) Ñuka	C. Ñuka Estados Unidospi kawsani.

- To this point we have not been concerned too much in this lesson with the use of the focus suffixes (-mi and -ka). We will now make two general observations about their use.

The first step in placing the focus markers is to decide which word in the sentence has major focus and attach the suffix _____ to the end of that word.

-mi

In answering a question which asks "Where?", the most important word in the answer (i.e., the word which will receive the major focus) is the word which explains "where." For example:

Maypitah kawsangi?	Where do you live?

Ñukaka Quitopimi kawsani. I live in Quito.

For the question and answer:

Pitah Quitopi kawsan?

Ñuka Quitopi kawsani.

the major focus in the answer would be placed on: (27)

A. Ñuka

B. Quito

C. kawsani

A (Ñuka is the most important word in answering the question "who?")

- Below is a question and answer. Write -mi after the word in the answer which takes the major focus of the sentences. (28)

Q. Imatatah mikurka Juanka?

A. Juan papata mikurka

papatami

- Here is another question and answer. Write -mi after the word which has major focus in the answer. (29)

Q. Kan mikurkangichu? (Did you eat?)

A. Ari, ñuka mikurkani (Yes, I ate.)

mikurkanimi

- You may have noticed that questions do not use the major focus marker -mi. This is because -mi cannot occur together with -tah or -chu, and questions always have either _____ or _____. (30)

-tah, -chu

- Answer aloud the following questions, putting -mi on the word which receives primary focus.

The questions are based on the sentence: (31)

Juan wasipi papata mikun.

A.	(Pitah papata mikun?)	X	A.	(Juanmi papata mikun.)
B.	(Maypitah Juan papata mikun?)	X	B.	(Juan wasipimi papata mikun.)
C.	(Imatatah mikun Juanka?)	X	C.	(Juan papatami mikun.)
D.	(Juanka mikunchu?)	X	D.	(Ari, pay (Juan) mikunmi.)

- Here is a sentence with no question to precede it:

Juanka wasipi tandata mikun.

In this case, the speaker himself decides where he wants to put the major focus; i.e., the word he wants to focus on.

Circle all the words in the following sentence which might take the major focus -mi, where it is assumed that no question preceded it to dictate the major focus: (32)

Maria mercadopi lecheta randirka.

Maria, mercadopi, lecheta, randirka

- After placing -mi on the word of major focus, the next step is to place the minor focus marker -ka on some other important words in the sentence.

For now, we will place -ka on the subject of the sentence, when the subject does not take -mi. For example: (33)

Payka tandatami mikuni.

There are other places besides the subject where -ka may be placed, but its use in other places is usually quite optional, whereas with the subject it usually (but not always) appears.

Write -ka where applicable on the subjects of the following sentences:

A. Ñuka Californiapimi kawsani.	A. Ñukaka
B. Juanmi trabajarka.	B. Not applicable. (Juanmi already has major focus.)
C. Pay tandata mikurkami.	C. Payka

- Remember: (34)

The focus markers -mi and -ka (even on the subject) are optional and may be left out if the speaker decides not to pronounce them.

For the time being, however, you will be expected to use -mi and -ka regularly in the positions just described, so that you can get used to using them.

- Here is an Indian named Miguel and his wife Maria: (35)

Miguel and Maria are especially fond of bread (tanda) and milk (leche).

On Mondays, Wednesdays, and Fridays Miguel goes to the mercado and buys bread.

On Tuesdays, Thursdays, and Saturdays

Maria goes to the plaza and buys milk.

This way they have always plenty of bread and milk.

Answer the following questions about Maria and Miguel:

A. On this day of the week (whatever day it is today):

1.	Pitah randin?	X	1.	(Mon-Wed-Fri) Miguelmi randin. (Tues-Thurs-Sat) Mariami randin.
2.	Imatatah randin payka? (Where "payka" is the person named in No. 1)	X	2.	(If Miguel) Payka tandatami randin. (If Maria) Payka lechetami randin.
3.	Maypitah randin?	X	3.	(If Miguel) Mercadopimi randin. (If Maria) Plazapimi randin.

B. In general:

1.	Pitah randin lecheta?	X	1.	Mariami lecheta randin.
2.	Imatatah randin Miguelka?	X	2.	Miguelka tandatami randin.
3.	Maypitah tandata randin?	X	3.	(Payka) Mercadopimi tandata randin.
4.	Miguelka tandatachu randin? (Hint: -chu indicates a yes/no question.)	X	4.	Ari, payka tandatami randin.

- Practice saying each of the following question words after the voice on the tape: (36)

+

(Maypitah) X (Maypitah) X

(Pitah) X (Pitah) X

(Imatatah) X (Imatatah) X

−

Earlier you learned a question similar to the third one above. What is the difference between "imatah" and "imatatah"?

In your own words:

"Imatatah" includes the verb object marker and is used when "ima" is the object of the verb. In other cases, "imatah" is used.

- Say the Quichua question word corresponding to the English ones below: (37)

+

A.	Where?	X		A.	(maypitah)
B.	Who?	X		B.	(pitah)
C.	What?	X	(include verb object marker)	C.	(imatatah)
D.	Where?	X		D.	(maypitah)
E.	What?	X	(without verb object marker)	E.	(imatah)

−

- As you remember, a yes-no question is formed by attaching -chu to a word in the sentence. The only problem is to know where to put the -chu.

Rule: The -chu in a yes-no question goes on the word which has primary focus.

Examples: 1. Tandatachu mikun?
Does he eat bread?

"Bread" (tanda) is the word which has primary focus because the question is not whether or not the person eats, but whether he eats bread (rather than meat, corn, etc.).

2. Payka mikunchu?
Does he eat?

Now the question is whether he eats or doesn't eat--period. So "mikun" has primary focus and takes -chu.

Suppose you wanted to find out whether or not Juan lived in Quito, and you came up with the following question: (38)

Juan Quitopi kawsan ?

Write -chu where it belongs in this sentence. Juan Quitopichu kawsan?

Now, what if you were asking the same question (above), but you couldn't remember whether it was Juan or somebody else who lived in Quito. Place the -chu accordingly:

Juan Quitopi kawsan ? Juanchu Quitopi kawsan?

- How would you say: (39)

A.	Does he buy bread?	X	A.	(Payka) tandatachu randin?
B.	Did he live in California?	X	B.	(Payka) Californiapichu kawsarka?

- Generate a Quichua question equivalent for each of the following (leave off the pronoun): (40)

A.	Who eats?	X	A.	(Pitah mikun?)
B.	Where does he eat?	X	B.	(Maypitah mikun?)
C.	What does he eat?	X	C.	(Imatatah mikun?)
D.	Does he eat bread?	X	D.	(Tandatachu mikun?)
E.	Does he eat?	X	E.	(Mikunchu?)

● Say a Quichua equivalent (leave off the pronoun): (41)

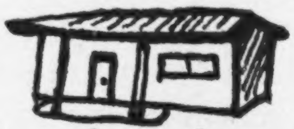
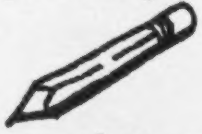
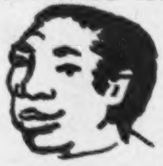
A.	Where did he live?	X	A.	(Maypitah kawsarka?)
B.	Who buys bread?	X	B.	(Pitah tandata randin?)
C.	Who are you?	X	C.	(Pitah kangi?)
D.	What did you eat?	X	D.	(Imatatah mikurkangi?)
E.	Did you eat bread?	X	E.	(Tandatachu mikurkangi?)
F.	Where did he work?	X	F.	(Maypitah trabajarka?)
G.	Do you work in the factory?	X	G.	(Fabricapichu trabajangi?)

● Ask the question in Quichua, then answer it using the key word : (42)

A.	Where do you live? Key word: Quito	X	A.	Maypitah kawsangi? (Ñukaka) Quitopimi kawsani.

B.	Who eats bread? Key word: Maria	X	B.	Pitah tandata mikun? Mariami tandata mikun.
C.	What did he buy? Key word: leche	X	C.	Imatatah randirka? Lechetami randirka.
D.	Did you live in the U.S.? Key word: ari	X	D.	Kanka Estados Unidospichu kawsarkangi? Ari, ñukaka Estados Unidospimi kawsarkani.

- Give the information requested in Quichua. Say all pronouns. (43)

A.	Assume that you live in one of these:  Can you explain where you live?	A.	Ñukaka wasipimi kawsani.
B.	Assume that you bought this item yesterday:  Can you tell me what you bought?	B.	Ñukaka lapistami randirkani.
C.	How would you ask Juan where he lives?	C.	Juan, maypitah kawsangi kanka?
D.	How would you explain that José works in a factory?	D.	Joseka fabrikapimi trabajan.
E.	Ask this Indian who he is: 	E.	Pitah kangi kanka?
F.	Ask me if I worked in a factory.	F.	Fabricapichu trabajarkangi kanka?

G.	How would you explain that you once lived in Chicago?	G.	Ñukaka Chicagopimi kawsarkani.
H.	How would you ask Juan what José eats?	H.	Imatatah mikun Joseka?

UNIT 2

MODULE C - READING AND PRONUNCIATION

CONTENT

I. Reading comprehension of selected utterances from Module B.

II. Pronunciation of "aw," "n" (final), "r" (initial).

III. Review of Spanish symbols "ñ" and "j".

IV. Voicing rules after "n".

OBJECTIVES

I.	Given:	Selected written Quichua phrases chosen from those practiced in Module B.
	Behavior:	Give an English equivalent.
II.	Given:	Some written Spanish words containing the symbols "ñ" and "j".
	Behavior:	Pronounce those words acceptably.
III.	Given:	Selected written Quichua words containing any of the following sounds: "aw," "r" (initial), "n" (final).
	Behavior:	Pronounce those words acceptably.
IV.	Given:	Quichua words in which "k" follows "n"; e.g., "Juanka."
	Behavior:	Pronounce those words with a voiced equivalent of "k".

- Write the meaning of each of the following phrases in the blank provided: (1)

1.	Ñukaka wasipimi trabajani. ____________________	1.	I work in the house.
2.	Imatatah randirkangi? ____________________	2.	What did you buy?
3.	Juanka tandatami mikun. ____________________	3.	Juan eats bread.
4.	Paymi trabajarka. ____________________	4.	He worked.
5.	Pitah kangi? ____________________	5.	Who are you?
6.	Lecheta randirkanimi. ____________________	6.	I bought milk.
7.	Maypitah kawsan payka? ____________________	7.	Where does he live?
8.	Ecuadorpimi kawsan. ____________________	8.	He lives in Ecuador.
9.	Kanka autotachu randirkangi? ____________________	9.	Did you buy the/a car?
10.	Wasipichu mikun Mariaka? ____________________	10.	Does Maria eat at home (in the house)?

- Two of the symbols we have been using in the Quichua alphabet are "ñ" and "j".

These symbols have the same sound in Quichua that they do in Spanish. That is:

ñuka (Quichua) is like ñato (Spanish)

trabajan (Quichua) is like trabaja (Spanish)

Repeat each word twice after the voice on the tape. Do not attempt to learn the meaning of the words. (2)

+

A.	(Ñuka)	X	( )	X	I
	(ñan)	X	( )	X	read
	(puñuni)	X	( )	X	I sleep
B.	(jari)	X	( )	X	man
	(trabajan)	X	( )	X	He works
	(piji)	X	( )	X	fish

−

- ● One of the Quichua consonant symbols which differs from English is the "r".

Listen and see if you can hear the difference between the two "r's" below: (3)

+

A.	run	(English)
B.	rana	(Quichua)

- ● As you listen to the following words, decide whether the first letter of each is an English "r" or a Quichua "r": (4)

A.	( )	A.	English
B.	( )	B.	Quichua

C. ( )	C. English
D. ( )	D. Quichua

−

- Pronounce the following words after the voice on the tape. Concentrate on the initial (Quichua) "r". The secret is to put a little buzz into the sound with the tongue up in the top of the mouth close behind the teeth. (5)

+

(randin)	X	(randin)	X	He buys
(rini)	X	(rini)	X	I go
(ruku)	X	(ruku)	X	old
(runa)	X	(runa)	X	Indian
(rumi)	X	(rumi)	X	stone
(raku)	X	(raku)	X	wide

−

- When "r" occurs between vowels in the middle of a word, it has the same sound as the Spanish "r" in the same position. Listen to the following examples: (6)

+

(para)	Spanish
(nara)	Quichua
(cura)	Spanish
(turi)	Quichua

- Pronounce the following words after the tape. Concentrate on the "r". (7)

(turi)	X	(turi)	X	brother
(sara)	X	(sara)	X	corn

(kiru) X (kiru) X tree

- Pronounce the following and listen for confirmation: (8)

A. randin ( )

B. sara ( )

C. rini ( )

D. kiru ( )

E. rumi ( )

- When "n" occurs at the end of a word in Quichua, it sounds like English "ng" (as in "rang"). Listen: (9)

(nin)

(randin)

(kutin)

Pronounce each of the following words and listen for confirmation. Say the final "n" sound as though it were English "ng".

A. mikun ( )

B. kan ( )

C. randin ( )

D. kawsan ( )

E. trabajan ( )

- In the last lesson you were introduced to the vowel combination "ay," as in "chay."

In this lesson we have presented another combination, "aw." as in "kawsan."

The vowel system of Quichua, as we have seen thus far, consists of a, i, u, ay, and ____________. aw

---

- Listen to the "aw" vowel sound in each of the following words. Then pronounce each word. (11)

+

(kawsani)	X	I live
(wawki)	X	brother
(mawka)	X	old

- Pronounce each of the following. Listen for confirmation. (12)

A.	kawsan	she lives	( )
B.	tawka	many	( )
C.	chawpi	half	( )

−

- There is an important process called "voicing," found in Quichua as well as English, which we have utilized in our Quichua alphabet.

Basically, the concept of voicing refers to the fact that some speech sounds are produced with the vocal cords vibrating, while others are produced without this vibration.

A good example is the difference between singing and whispering.

Many speech sounds differ primarily in that one of them is voiced while the other is not. Pronounce each of the sounds below after the voice on the tape, and see if you can tell which ones are voiced and which are unvoiced. (13)

CLUE: If you really have difficulty telling which sound has the vocal cord vibration, try putting your finger on the Adam's apple of your throat. You should be able to feel the vibration from the voiced sounds.

+

A.	(a)	X	A. voiced
B.	(v)	X	B. voiced
C.	(f)	X	C. unvoiced
D.	(s)	X	D. unvoiced
E.	(z)	X	E. voiced

–

- Two more sounds which differ in that one of them is voiced while the other is not are:

k (as in kit) and g (as in get)

Which of the two sounds, k or g, is voiced? (14) g

- One of the rules of Quichua says that sounds which occur after "n" are voiced.

Example: mikuni

Here, the sound which follows "n" is "i". Since the vowel "i" is voiced, this example fits the above rule exactly.

What do you think happens to the sound "k" (which is unvoiced) when it follows "n"? (15)

It becomes voiced, or in other words, changes to g.

- How would you pronounce the word "Juanka"? Say it and listen for confirmation. (16)

+
−

( )
Notice that it is pronounced is if it were "Juanga."

- Of course, we could write "Juanka" as "Juanga," but this would obscure the fact that only one suffix is involved here, i.e., -ka.

  Thus, -ka will always be written as -ka, and you will need to remember that when it comes after a word ending in "n" it is pronounced ________. (17)

-ga

- Pronounce the following words and listen for confirmation: (18)

+

A.	Juanka	Juan	( )
B.	Kanka	you	( )
C.	kutinka	now	( )
D.	kankuna	you-all (plural)	( )

- Pronounce each of the following: (19)

A.	chayka	that	( )
B.	kanka	you	( )
C.	Mariaka	Maria	( )
D.	wasika	house	( )
E.	randinka	(he) buys	( )
F.	kankuna	you-all (plural)	( )
G.	paykuna	they	( )

H.	trabajanka	he works	( )

When -ka is not proceeded by "n", it is pronounced as ________.   -ka (no change)

- Pronounce each of the following and listen for confirmation: (20)

A.	ñukaka	I	( )
B.	puñun	sleeps	( )
C.	jatun	big	( )
D.	randingi	buy	( )
E.	rumi	stone	( )
F.	Adanka	Adam	( )
G.	rin	goes	( )
H.	Joseka	Joe	( )
I.	sara	corn	( )
J.	chawpi	half	( )
K.	ñanka	road	( )
L.	kawsan	lives	( )
M.	chay	that	( )

UNIT 3

MODULE A - LISTENING COMPREHENSION

SPECIAL PREREQUISITES

The student must know the names of the days of the week and months in Spanish.

CONTENT

I. Motion verbs (shamu, ri) with man, -manda

II. Present progressive aspect of the verb (with -ju)

III. Purpose with -ngapah

IV. -ta (with days of the week and months)

V. Questions: imahoratah, maymantah, maymandatah, imapahtah

VI. Additional vocabulary: riku, yachaju, chay, kay

OBJECTIVES

I.	Given:	A set of spoken Quichua utterances in which are used the elements of Content I-VI above.
	Behavior:	Demonstrate comprehension by saying an English equivalent of each utterance.
	Condition:	Examples must be included from each of the categories I-IV.
II.	Given:	1. A set of written English utterances expressing meanings and functions which are parallel to those expressed by the Quichua elements in the content outline above. 2. A set of spoken Quichua utterances, each of which is paired with one of the English utterances.

Behavior: Demonstrate ability to understand the meaning and/or function of the content elements (above) by deciding whether or not each Quichua utterance means the same as the English utterance it is paired with. For example:

English	Quichua
Who is coming?	(Pitah shamujun?)

Here the student must understand how progressive aspect is signalled in Quichua if he is to determine whether or not the Quichua sentence is equal to the English one.

- Below are two sentences which are very similar. Listen: (1)

+

A. (Payka mikun.)

B. (Payka mikujun.)

−

These two sentences differ only in that B has a new affix in the verb which you have not seen before.

Can you find this new suffix? -ju

- The affix -ju changes the verb to progressive aspect, meaning that the action (in this case, eating) is actually taking place at the time referred to in the sentence.

Listen again to the same two sentences and notice the difference in meaning: (2)

+

A.	(mikun)	He eats.
B.	(mikujun)	He is eating.

In B, the person referred to is actually in the process of eating, while A says only that he eats and does not specify when.

Listen to the following sentence and tell what it means:

(Ñukaka mikujuni.) I am eating.

- Give an English equivalent for each of the following: (3)

A.	(Payka kawsajun.)	X	A. He is living.
B.	(Ñukaka trabajajuni.)	X	B. I am working.
C.	(Juanka lecheta randijun.)	X	C. Juan is buying milk.

D. (Trabajajungichu?)	X	D. Are you working?
E. (Tandata mikujuni.)	X	E. I am eating bread.

–

- From each pair of sentences below select the one which specifies that the action of the sentence is actually in progress at the time the sentence is spoken: (4)

+

A. 1. ( ) A-2

2. ( )

B. 1. ( ) B-2

2. ( )

C. 1. ( ) C-1

2. ( )

D. 1. ( ) D-1

2. ( )

E. 1. ( ) E-2

2. ( )

–

- Listen: (5)

+

(Ñukaka rini.)	I go.
(Ñukaka shamuni.)	I come.

–

The verbs which mean "go" and "come" are "ri" and "shamu," respectively.

What is the meaning of each of the following:

+

A. (Ñukaka rijuni.)	A. I am going.
B. (Ñukaka shamujuni.)	B. I am coming.

● A. Which of the following means, "He is going": (6)

1. ( )	A-2
2. ( )	

B. Which of the following means, "You are coming":

1. ( )	B-1
2. ( )	

● Listen: (7)

(Wasiman rijuni.)

The above sentence says, "I am going to the house." As we might expect, the grammatical unit meaning "to" or "toward" in Quichua is a suffix.

Can you find the suffix which indicates direction "to" the house?	-man

---

● What is the meaning of each of the following words: (8)

A. iglesiaman	A. to the church
B. fabricaman	B. to the factory
C. mercadoman	C. to the market

● Listen again: (9)

(Wasimanda shamujuni.)

This sentence means, "I am coming from the house." What is the suffix which indicates direction or movement from?	-manda

---

● What is the meaning of each of the following phrases: (10)

A. iglesiamanda	A. from the church
B. plazamanda	B. from the plaza
C. hotelmanda	C. from the hotel

● Contrast and note the similarity of:

-man = to

-manda = from

+ For each of the following, indicate whether action is toward the location or away from it: (11)

A. ( )	A. from
B. ( )	B. to
C. ( )	C. to
D. ( )	D. from

● Listen: (12)

(Kaymanda chayman rijuni.)

In this context:

chay = there

kay = here

Can you discover the meaning of the above sentence?	I'm going from here to there.

● Say an English equivalent: (13)

+

A. (Payka chaymandami shamujun.)	A. He is coming from there.
B. (Ñukaka wasimanmi rijuni.)	B. I'm going to the house.
C. (Kaynaka Juanka Quitoman rirka.)	C. Yesterday Juan went to Quito.
D. (Escuelamandami shamurka.)	D. He came from the school.
E. (Kaymanchu shamujungi?)	E. Are you coming here?
F. (Ñukaka wasimanda iglesiaman rirkani.)	F. I went from the house to the school.

–

● For each of the following sentences, identify mentally:

1. the location referred to in the sentence.
2. whether the subject of the sentence is going to the location, coming from it, coming to it, etc. (14)

+

A. ( )	A. escuela - going to
B. ( )	B. Quito - going to
C. ( )	C. California - coming from
D. ( )	D. iglesia - coming from

E. ( )	E. here - going from
F. ( )	F. here - coming to
G. ( )	G. mercado - going to

● Now that you can understand Rafael (the Indian) if he tells you that he went to Quito, you need to learn how to understand him if he tells you when he went. Listen: (15)

+

(Lunestami Quitoman rirkani.)

–

All Quichua names for the days of the week and months of the year are the same as the Spanish names. The sentence above includes the Spanish word for Monday (lunes) and means:

On Monday I went to Quito.

The -ta on "lunes" in this sentnece is not functioning the same way as the other -ta we have seen. Before, we have used -ta to mark objects of the verb, but the -ta in the sentence above seems to mean ________.   on

---

● When used with names of the days of the week, months of the year, or hours of the day, -ta means "on," "in," or "at."

lunesta	on Monday
juniota	in June
las tresta	at 3 o'clock

In the examples given thus far, the difference between -pi and -ta is that -pi is used with location while -ta is used with time.

Indicate whether each of the following would take -pi or -ta: (16)

A.	jueves	Thursday	A.	-ta
B.	mercado	market	B.	-pi
C.	septiembre	September	C.	-ta
D.	escuela	school	D.	-pi
E.	calle	street	E.	-pi
F.	las siete (horas)	7 o'clock	F.	-ta

- As explained above, -ta always occurs with days of the week, months of the year, and hours of the day to explain the time when something took place.

  However, there are a few adverbs which usually occur without the -ta. The only one of these you need to worry about for now is "kayna" (yesterday). Compare the examples below and notive that English also drops the "on" when "yesterday" is used.

Lunestami rirkani.	I went on Monday.
Kaynami rirkani.	I went yesterday.

- Say an English equivalent: (18)

+

A. 1.	(Martestami ñukaka Quitoman rirkani.)	X	1.	On Tuesday I went to Quito.
2.	(Juniotami payka chaymanda shamurka.)	X	2.	He came from there in June.
3.	(Kaynami Mariaka lecheta randirka.)	X	3.	Yesterday Maria bought milk.

B.	1. ( )	X	1.	Juan goes on Saturday.
	2. ( )	X	2.	I worked yesterday.
	3. ( )	X	3.	What did you buy on Friday ?

- For each sentence below, decide whether the -ta attached to a word in the sentence is:

1. a verb location marker, or

+2. a location marker (on, at, in) with time. (19)

A.	1. (Ñukaka tandatami mikurkani.)	A. 1. Verb object marker
	2. (Ñukaka lunestami mikurkani.)	2. Time location marker
	3. (Payka juniotami shamurka.)	3. Time location
	4. (Ñukaka wasitami randirkani.)	4. Verb object
B.	1. ( )	B. 1. Time location
	2. ( )	2. Verb object

- Which of the following says that John is actually eating right now: (20)

A. ( )	B (-ju indicates that the eating is going on now)
B. ( )	

- Listen to a new sentence: (21)

(Payka mikungapah rirka.)

That middle word is a little long and you may want to listen to it again:

(Payka mikungapah rirka.)

−

The meaning of this sentence is, "He went in order to eat," or just "He went to eat."

The new, sort of strange-looking suffix (-ngapah) means "in order to"; i.e., it explains the reason why he went.

Here is another sentence. What does it mean?

+

(Payka trabajangapah rirka.)	He went in order to work; i.e., for the purpose of working.

● The verb in Quichua which means "to study" is "yachaju." Listen: (22)

(yachaju)

Now listen to a sentence with this verb:

(Juanka yachajungapah escuelaman rirka.)

−

Why did John go to the school?	(In order) to study.

● As you listen to each of the following sentences, explain why, according to that sentence, Maria came to the United States. Each sentence indicates a different reason for her coming. (23)

+

A. (Mariaka trabajangapahmi Estados Unidosman shamurka.)	A. to work
B. (Mariaka kawsangapahmi Estados Unidosman shamurka.)	B. to live
C. (Mariaka yachajungapahmi Estados	C. to study

Unidosman shamurka.)	
D. (Mariaka wasita randingapahmi Estados Unidosman shamurka.)	D. to buy a house

-

- Can you determine the meaning of the following sentence: (24)

Juevesta Albertoka Quichuata yachajungapahmi escuelaman rirka.	On Thursday, Alberto went to the school to study Quichua.

- Say an English equivalent: (25)

+

A. ( )	X	A. He went (in order) to work.
B. ( )	X	B. I went to the church.
C. ( )	X	C. Maria is coming here.
D. ( )	X	D. I came to study Quichua.
E. ( )	X	E. He went in December.
F. ( )	X	F. Juan is eating bread.
G. ( )	X	G. He is coming from the house.
H. ( )	X	H. I live in the United States.

-

- Now let's look at some questions. Notice what happens when the suffixes -man and -manda are added to the base word "may" (where):

maymantah	=	to where?
maymandatah	=	from where?

Listen to two examples: (26)

+

(Maymantah rijungi?)	Where are you going?
(Maymandatah shamujungi?)	Where are you coming from?

● A. Which of the following means, "Where is he going to?" (27)

1. ( ) A-2

2. ( )

B. Which of the following means, "Where is he coming from?"

1. ( ) B-1

2. ( )

–

● Here are some new questions based upon the kernel word "ima":

imahoratah = when (what time)?

imapahtah = for what (reason)? why?

The first question is formed by adding the Spanish word for hour or time (hora) to "ima," giving the combination:

ima	hora	tah
what	time	?

The second is formed by adding a new suffix -pah (which means "for") to "ima," giving the combination:

ima	pah	tah
what	for	?

Listen: (28)

+

(Imahoratah shamurkangi?)	When did you come?
(Imapahtah shamurkangi?)	What did you come for?

● A. Which of the following means, "What is he going for?" (29)

1. ( ) A-1

2. ( )

B. Which of the following means, "When is he going?"

1. ( ) B-1

2. ( )

● Give an imaginary English answer to the following questions: (30)

A. (Maymantah rijungi?)	A. I'm going to the ________. (your choice)
B. (Imapahtah wasiman rijungi?)	B. I'm going home to _______. (study, read, etc., your choice again)
C. (Maymandatah shamujungi?)	C. I'm coming from ______________.

D. (Imahoratah rirkangi?)	D. I went (yesterday, on Sunday, etc.).

–

● Match the question with the sentence which best answers it: (31)

A. Imahoratah chay librota randirkangi?	A-4
B. Maymandatah shamujungi?	B-3
C. Maymantah rijungi?	C-1
D. Imapahtah escuelaman rirkangi?	D-2

1. Ñukaka mercadomanmi rijuni.
2. Quichuata yachajungapahmi chayman rirkani.
3. Ñukaka iglesiamandami shamujuni.
4. Lunestami chayta randirkani.

● Listen to a new word: (32)

+

(shuti) (shuti)

–

This is the Quichua word for "name," as in "My name is John."

From what you have learned about the way question words are formed, what do you think the following question word means:

imashutitah	What name? (This question word would be used, for example, to ask someone what his name is.)

● As you listen to each item below, if the

Quichua utterance on the tape is well-formed and means the same as the written English sentence, circle yes; otherwise, circle no. (33)

1. I went to Lima to work. ( ) 1. yes

yes no

2. I'm going to church. ( ) 2. no

yes no

3. Maria came to eat. ( ) 3. no

yes no

4. I work on Saturdays. ( ) 4. no

yes no

5. When are you going? ( ) 5. yes

yes no

6. Yesterday she ate. ( ) 6. no

yes no

7. Where is José coming from? ( ) 7. yes

yes no

8. I lived here. ( ) 8. no

yes no

9. What are you going to San Francisco for? ( ) 9. yes

yes no

10. He's coming from there. ( ) 10. no

yes no

● Give an English equivalent: (34)

A. ( )	A. Where did you go?
B. ( )	B. I'm going to Ecuador to live.
C. ( )	C. I came in April.
D. ( )	D. When did he come?
E. ( )	E. Where are you coming from?
F. ( )	F. What did you go for? or Why did you go?

UNIT 3

MODULE B - SPEAKING

SPECIAL PREREQUISITES

The student must be able to generate (say) the names of the days of the week and months in Spanish.

CONTENT

I. Motion verbs (shamu, ri) with -man and -manda

II. Present progressive aspect of the verb (with -ju)

III. Purpose with -ngapah

IV. -ta (with days of the week and months)

V. Questions: imahoratah, maymantah, maymandatah, imapahtah; others with -chu

VI. Additional vocabulary: riku, yachaju, chay, kay

OBJECTIVES

I. Given: Instructions defining an appropriate situation.

Behavior: Generate spoken Quichua utterances of each of the following types:

1. Expressing present progressive aspect.
2. Specifying motion toward a location.
3. Specifying motion away from a location.
4. Specifying the purpose for going or coming somewhere.
5. Specifying a general time (day of week or month) when an action was performed.

II. **Given:** Instructions defining an appropriate situation.

Behavior: Generate spoken Quichua sentences asking each of the following questions:

1. maymantah
2. maymandatah
3. imahoratah
4. imapahtah
5. $\left.\begin{array}{l}\text{Quitoman}\\ \text{Quitomanda}\\ \text{mikungapah}\end{array}\right\}$-chu

- Listen to the following sentence: (1)

+ (Payka wasiman rijun.)

As you remember, this sentence means, "He (she) is going to the house.

Practice saying this sentence three times after the voice on the tape. Think of the meaning and remember how the "r" is pronounced at the beginning of a word.

(Payka wasiman rijun.) X

(Payka wasiman rijun.) X

( ) X

-

- Supply the appropriate pronoun (plus minor focus) and say each sentence below. Listen for confirmation. (2)

+

A. ______________ wasiman rijun. A. ( )

B. ______________ wasiman rijuni. B. ( )

C. ______________ wasiman rijungi. C. ( )

D. ______________ wasiman rijungi. D. ( )

E. ______________ wasiman rijun. E. ( )

F. ______________ wasiman rijuni. F. ( )

- Supply the appropriate progressive form of "ri" and say the complete sentence: (3)

A. Payka wasiman ____________. A. ( )

B. Kanka wasiman ____________. B. ( )

C. Payka wasiman ____________. C. ( )

D.	Kanka wasiman ____________.	D. ( )
E.	Ñukaka wasiman ____________.	E. ( )
F.	Payka wasiman ____________.	F. ( )
G.	Ñukaka wasiman ____________.	G. ( )
H.	Kanka wasiman ____________.	H. ( )
I.	Payka wasiman ____________.	I. ( )

- Generate sentences which say that José is going to each of the locations below. Don't worry about putting in the major focus. (4)

Example: Otavalo - Joseka Otavaloman rijun.

A.	wasi	X	A. (Joseka wasiman rijun.)
B.	mercado	X	B. (Joseka mercadoman rijun.)
C.	iglesia	X	C. (Joseka iglesiaman rijun.)
D.	plaza	X	D. (Joseka plazaman rijun.)
E.	Quito	X	E. (Joseka Quitoman rijun.)
F.	chagra (field)	X	F. (Joseka chagraman rijun.)

- Generate sentences which say that Maria is going to each of the locations below, and, assuming that the location word receives the major focus, put in the MF marker: (5)

A. plaza	X	A. (Mariaka plaza-manmi rijun.)
B. Otavalo	X	B. (Mariaka Otavalo-manmi rijun.)
C. cuarto (room)	X	C. (Mariaka cuarto-manmi rijun.)

● Listen: (6)

+

(Payka wasimanda shamujun.)

Meaning: He is coming from the house.

Practice saying this sentence after the voice on the tape. Think of the meaning each time you say it.

(Payka wasimanda shamujun.) X

(Payka wasimanda shamujun.) X

( ) X

● Supply the appropriate pronoun and say each phrase. Listen for confirmation. (7)

A. ________ wasimanda shamujuni.	A. ( )
B. ________ wasimanda shamujungi.	B. ( )
C. ________ wasimanda shamujuni.	C. ( )
D. ________ wasimanda shamujun.	D. ( )
E. ________ wasimanda shamujungi.	E. ( )
F. ________ wasimanda shamujun.	F. ( )

● Supply the appropriate progressive form of "shamu" and say the complete sentence: (8)

A. Payka wasimanda ______________. A. ( )

B. Kanka wasimanda ______________. B. ( )

C. Ñukaka wasimanda ______________. C. ( )

D. Kanka wasimanda ______________. D. ( )

E. Payka wasimanda ______________. E. ( )

F. Ñukaka wasimanda ______________. F. ( )

● A. Assume that Juan is coming, in turn, from each location specified below. Generate appropriate sentences which explain where he is coming from in each case: (9)

1.	iglesia	X	1. (Juanka iglesiamanda shamujun.)
2.	Quito	X	2. (Juanka Quito-manda shamujun.)
3.	mercado	X	3. (Juanka mercadomanda shamujun.)
4.	loma (hill)	X	4. (Juanka lomamanda shamujun.)

B. As above, but add the MF marker to the location:

1.	wasi	X	1. (Juanka wasimandami shamujun.)
2.	chagra	X	2. (Juanka chagramandami shamujun.)

● "Rijuni" means "I am going." How would you say "I go"? (That is, without showing the progressive aspect.) (10) rini

---

● "Mikun" means "He eats." How would you say "He is eating"? (11)	mikujun

---

● Say a Quichua equivalent: (12)

A. I'm going to the church.	A. Ñukaka iglesiamanmi rijuni.
B. He is coming from the church.	B. Payka iglesiamandami shamujun.
C. You are going to school.	C. Kanka escuelamanmi rijungi.
D. I'm coming from the house (from home).	D. Ñukaka wasimandami shamujuni.

● In an earlier frame, we put -mi (major focus) on each of the location words. Remember, however, that -mi is sometimes omitted and also that it changes positions depending on the question asked or what is in the mind of the speaker. Compare: (13)

> Ñukaka wasimandami shamujuni.
> I am coming from the house (not from somewhere else).
>
> Ñukami wasimanda shamujuni.
> I (not someone else) am coming from the house.

As you check your answers, do not become overly concerned about how you are using -mi at this point. Production of major and minor focus is a fine capability and will be developed with time.

● How do you say: (14)

A. I went to the Church.	A. Ñukaka iglesiamanmi rirkani.

B. He came from the school.	B. Payka escuelamandami shamurka.

● Now we will add another element. Listen: (15)

+ (Payka martesta escuelaman rirka.)

What is the meaning of the word "martesta" in the above sentence?	Tuesday

---

● Repeat after the voice on the tape. Think of the meaning. (16)

(Payka lunesta shamurka.)	X
(Ñukaka agostota shamurkani.)	X
(Kanka domingota shamurkangi.)	X
(Payka febrerota shamurka.)	X

−

● A. Below are several adverbs of time. Generate Quichua sentences using each of them, following the pattern, "Juan came on Monday." (17)

+

1.	viernes	X	1. (Juanka viernesta shamurka.)
2.	miercoles	X	2. (Juanka miercolesta shamurka.)
3.	junio	X	3. (Juanka juniota shamurka.)
4.	mayo	X	4. (Juanka mayota shamurka.)

B. As above, but this time add the MF marker to the time adverb:

1.	octubre	X	1. (Juanka octubretami shamurka.)
2.	jueves	X	2. (Juanka juevestami shamurka.)
3.	enero	X	3. (Juanka enerotami shamurka.)

● How would you say, "I'm going on Tuesday"? (18)	Ñukaka martestami rijuni.

● "Kayna" (yesterday) is a time adverb which does not need the -ta marker. (19)

How would you say, "I came yesterday"?	Ñukaka kaynami shamurkani.

● Answer the following questions in Quichua. Use the key words in your answers. Drop the pronoun. (20)

A. Where did you go yesterday? Key word: mercado	A. (Kaynaka mercadomanmi rirkani.)
B. When did you go to church? Key word: domingo	B. (Domingotami iglesiaman rirkani.)
C. Where is Juan coming from? Key word: wasi	C. (Juanka wasimandami shamujun.)
D. When did he come from Quito? Key word: sabado	D. (Sabadotami Quitomanda shamurka.)

● This next form is a little longer, but is not difficult. Listen: (21)

(mikungapah)

What does "mikungapah" mean?	(In order) to eat

- Practice saying the following words after the voice on the tape. The -ngapah construction attaches very nicely to all verbs. (22)

+

(mikungapah)	X
(randingapah)	X
(yachajungapah)	X
(kawsangapah)	X
(rikungapah)	X

- Listen:

(Payka rikungapah shamurka.)

−

Given that "riku" means "to see," what is the meaning of the above sentence?	He came (in order) to see (look around).

Practice saying this sentence with variations as indicated below. You should say each utterance once, then listen to it on the tape, then say it again. Try to remember what it means. (23)

+

A. Payka rikungapah shamurka.

X ( ) X

B. Payka mikungapah shamurka.

X ( ) X

C. Payka kawsangapah shamurka.

X ( ) X

D. Payka yachajungapah shamurka.

X ( ) X

● Assume that Rebeca, a little Indian girl, went somewhere to eat. We may represent her activity by saying:

Rebecaka mikungapah rirka.

Assuming that she also went to do each of the following actions below, generate a sentence for each of them, following the model of the one above. Ignore MF. (24)

+

A. to study	X	A. (Rebecaka yachajungapah rirka.)
B. to work	X	B. (Rebecaka trabajangapah rirka.)
C. to look around	X	C. (Rebecaka rikungapah rirka.)
D. to live in Quito	X	D. (Rebecaka Quitopi kawsangapah rirka.)
E. to buy a book	X	E. (Rebecaka librota randangapah rirka.)

Following the same pattern as above, add the MF marker to the word which indicates the purpose for going:

F. to work	X	F. (Rebecaka trabajangapahmi rirka.)
G. to eat	X	G. (Rebecaka mikungapahmi rirka.)
H. to buy potatoes	X	H. (Rebecaka papata randingapahmi rirka.)

● Say a Quichua equivalent: (25)

A.	I'm going to school.	A.	Ñukaka escuelamanmi rijuni.
B.	He went home to eat.	B.	Payka mikungapahmi wasiman rirka.
C.	Juan is coming from the church.	C.	Juan iglesiamandami shamujun.
D.	I came from Quito on Friday.	D.	Ñukaka viernestami Quitomanda shamurkani.
E.	I'm going to study Quichua.	E.	Ñukaka Quichuata yachajungapahmi rijuni.

● Perhaps you have wondered about the order of words in sentences. Let's look at one of the sentences from the last frame and make some comments: (26)

1	2	3	4
Payka	mikungapah	wasiman	rirka
(He)	(in order to eat)	(to house)	(went)

The system we have generally followed so far has been:

1. Put the subject at the beginning of the sentence.
2. Put the verb at the end of the sentence.
3. Put other elements in between the subject and the verb.

This is a perfectly acceptable pattern to follow, but it is by no means the only possibility in Quichua. Because each Quichua word is quite complete and independent, the order af the words can vary considerably within the sentence. These variations differ mainly in terms of style (not meaning).

Consider:

> Payka mikungapah wasiman rirka.
> Payka wasiman rirka mikungapah.
> Payka wasiman mikungapah rirka.
> Mikungapah wasiman rirka payka.

For the present, you need not worry about ordering, though it will be helpful to stick pretty closely to a basic pattern. The best one for the time being is the one we have followed above; i.e., subject + other + verb. As you go along, you will learn new patterns and the restrictions which govern them.

Arrange the following sentence elements into an acceptable order. Write the sentence on the line provided.

Quitoman
Juanka
rirka
sabadota

____

As emphasized before, there are many acceptable orderings. If you followed the pattern which was suggested above, you should have one of the following:

1. Juanka sabadota Quitoman rirka.
2. Juanka Quitoman sabadota rirka.

● Answer the following question in Quichua.
+ Make up an imaginary answer of your own.
(27)

(Maymandatah shamujungi?) X

Ñukaka wasimandami shamujuni. (Use any location of your own choice.)

● Here is another question. Make up an answer. (28)

–

(Maymantah rijungi?) X Ñukaka escuelamanmi rijuni. (Your choice again.)

● A. Say aloud the question word which means "to where?" Say it twice and listen to the pronunciation on the tape after each repetition: (29)

+

X (maymantah) X ( )

B. Say aloud the question word which means "from where?"

X (maymandatah) X ( )

–

● Here is our friend (I hope you know his name by now): (30)

+

A. Ask Rafael where he's going.

A. (Maymantah rijungi?)

B. Ask him where he is coming from.

B. (Maymandatah shamujungi?)

–

● I'll bet if you asked Rafael where he went on Saturday, he would answer you! So ask him. (31)

+

Question:

(Maymantah rirkangi sabadota?) or

(Sabadota maymantah rirkangi?)

Answer:

( )

- Answer each of the following questions, using the kew words as the basis for your answers: (32)

A. (Imahoratah wasiman rirkangi?) Key word: lunes	A. (Ñukaka lunestami wasiman rirkani.)
B. (Imapahtah rirkangi?) Key word: miku	B. (Mikungapahmi rirkani.)
–	Subject pronouns are optional.

- A. Say aloud twice the question word which means "when?" and listen each time for confirmation: (33)

+

X (imahoratah) X (   )

B. Say aloud the question word which means "for what?" or "why?"

X (imapahtah) X (   )

–

- Rafael again!

Would you please ask him: (34)

+

A. When he went to Quito.	A. (Imahoratah Quitoman rirkangi?)
B. What he went for.	B. (Imapahtah rirkangi?)

–

- In Quichua, how would you say: (35)

A. When are you going to work?	A. Imahoratah

			trabajangapah rijungi?
B.	Where is he coming from?	B.	Maymandatah shamujun.
C.	What do you work for?	C.	Imapahtah trabajangi?
D.	Where are you going?	D.	Maymantah rijungi?

- Notice how questions requiring a choice (e.g., yes-no) are formed by adding the particle -chu: (36)

Lunestachu rijungi?	Are you going on Monday?
Quitomandachu shamujun?	Is he coming from Quito?
Mikungapahchu rirkangi?	Did you go to eat?

The -chu is placed on the element where the choice is to be made.

The following sentence asks, "Did you go to Los Angeles?", except that the -chu has not been placed in it. Write -chu where it should go in this question:

Kanka Los Angelesman rirkangi? Los Angelesmanchu

- Generate Quichua equivalent questions for the following: (37)

A.	Did you come from Florida (or somewhere else)?	A.	(Floridamandachu shamurkangi?)
B.	Are you going to work (or do something else)?	B.	(Trabajangapah-chu rijungi?)

C. Is he going to church (or somewhere else)?	C. (Payka iglesiamanchu rijun?)

- Here is the last question from the preceding frame: (38)

  Payka iglesiamanchu rijun?

  The question here is whether the person referred to is going to the church, or somewhere else.

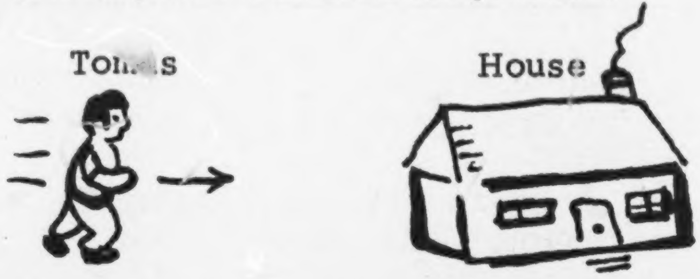
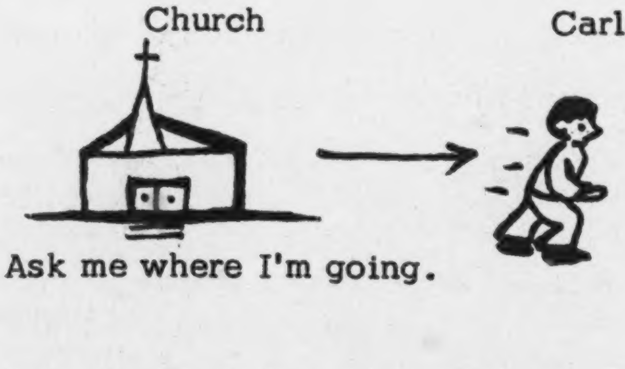
Suppose you wanted to ask, "Is he (or someone else) going to church?" How would you say that?	Paychu iglesiaman rijun?
Or suppose you wanted to ask, "Is he going to church (or not going)?" How would you say that?	Payka iglesiaman rijunchu?

- Ask the question in Quichua. Then answer it using the key word: (39)

A. Where is she going? Key word: school	A. Maymantah rijun payka? Payka escuelamanmi rijun.
B. What did you come for? Key word: to learn Quichua	B. Imapahtah shamurkangi? Ñukaka Quichuata yachajungapahmi shamurkani.
C. Did you go to Ecuador? Key word: yes	C. Ecuadormanchu rirkangi? Ari, Ecuadormanmi rirkani.
D. Where is Maria coming from? Key word: the plaza	D. Maymandatah shamujun Mariaka? Payka plazamanmi shamujun.

E.	When do you work? Key word: on Thursday	E.	Imahoratah trabajangi kanka? Ñukaka juevestami trabajani.

● Give the required response in Quichua: (40)

A.	How would you ask Rafael when he went to Lima?	A.	Rafael, imahoratah Limaman rirkangi?
B.	Suppose you wanted to ask Rafael why he went. How would you do that?	B.	Imapahtah rirkangi?
C.	Can you express this idea in Quichua:  	C.	Tomaska wasiman rijun.
D.	Given that you arrived in Ecuador in July, and Miguel (an Indian, naturally) asks you in September when you arrived. Tell him when you came to Ecuador.	D.	Ñukaka juliotami Ecuadorman shamurkani.
E.	Now Miguel wants to know why you came to Ecuador. If you had come to work, how would you answer him?	E.	Ñukaka trabajangapahmi shamurkani.
F.	Express the following idea in Quichua:  	F.	Carloska iglesiamandami rijun.
G.	Ask me where I'm going.	G.	Maymantah rijungi?
H.	Ask me where I'm coming from.	H.	Maymandatah shamujungi?

I.	How would you explain that Luis is eating? (He is in the process of eating right now.)	I.	Luiska mikujun.
J.	Ask Miguel any one of the following questions:		
1.	If he went to Otavalo yesterday.	1.	Otavalomanchu rirkangi kaynaka?
2.	If he went to buy (something).	2.	Randingapahchu rirkangi?
3.	If he is coming from his home.	3.	Wasimandachu shamujungi?

UNIT 3

MODULE C - READING AND PRONUNCIATION

CONTENT

I. Reading comprehension of selected utterances from Module B.

II. Review of vowels ("i," "a," "u") and combinations ("aw" and "ay").

III. Review initial "r".

IV. Review "n" in final position.

V. Voicing rules with "t," "ch," and "k" after "n".

OBJECTIVES

I.	Given:	Selected written Quichua phrases chosen from those practiced in Module B.
	Behavior:	Demonstrate comprehension by writing an English equivalent.
II.	Given:	Unencountered exemplars of written words containing a, i, u, aw, and ay.
	Behavior:	Pronounce those words such that each of these five vowel sounds is distinct and acceptable.
III.	Given:	Selected written Quichua words, some of which exhibit "n" in final position.
	Behavior:	Pronounce those words such that final "n" is realized as "ng".
IV.	Given:	Selected written Quichua words which contain t, k, or ch after n.
	Behavior:	Pronounce those words with voiced equivalents of those letters; i.e., t⟶d, k⟶g, ch⟶j.

- We have introduced you to five Quichua vowel sounds: i, a, u, aw, and ay. As a check to see if you are pronouncing them correctly at this point, say each of the following words and then compare it carefully to the pronunciation on the tape: (1)

+

A. ki X ( )

B. kaw X ( )

C. ku X ( )

D. kay X ( )

E. ka X ( )

−

Did you say any of them wrong? If so, do the next frame. If you pronounced all of the words correctly, skip to frame 3 and move the tape ahead to the next white splice.

- A. Say each word after the voice on the tape. Concentrate on the vowel sounds. (2)

+

(ti) X (ti) X

(tay) X (tay) X

(ta) X (ta) X

(tu) X (tu) X

(taw) X (taw) X

B. Say each word first. Then listen for confirmation:

pu X ( )

paw X ( )

pi X ( )

pay X ( )

pa X ( )

● One of the Quichua symbols which needs to be clarified is "n".

When "n" occurs at the beginning or in the middle of a word, it has the same sound it has in English in those positions. Listen:

(3)

A.	(na)	Quichua
B.	(no)	English
C.	(kani)	Quichua
D.	(many)	English

However, as briefly explained in Unit 2, when "n" occurs at the end of a word, it has the sound of "ng," as in "hang." Listen to the following words and notice the difference between the final "n" in English and the final "n" in Quichua:

E.	(tin)	English
F.	(nin)	Quichua
G.	(curtain)	English
H.	(kutin)	Quichua

Which of the following English words ends in the same sound as the final "n" in Quichua:

I. van

J. ring

K. ram

- As you listen to each of the following words, put a check by each one which ends with the sound of the final "n" in Quichua.

+ Check confirmation after each response.

(4)

A.	( )	A.
B.	( )	B.
C.	( )	C.
D.	( )	D.
E.	( )	E.
F.	( )	F.

- Pronounce the following words and compare your pronunciation with the one on the tape which follows. Say the final "n" as "ng".

(5)

A.	nin	X	( )	says
B.	kutin	X	( )	again
C.	kan	X	( )	you
D.	rikun	X	( )	sees
E.	wasiman	X	( )	to the house
F.	charin	X	( )	has

-

- Did you remember to put the "buzz" into the initial "r" of "rikun"? Say the following two words and this time listen to see if you

+ are saying the "r" correctly: (6)

A.	rikun	X	( )	sees
B.	rin	X	( )	goes

-

- Previously it was explained to you that certain sounds become voiced after "n"; i.e.,

  k⟶g in Juanka

  We will now extend that rule to two additional sounds:

  1. t⟶d

     Example: "maymantah" is pronounced "maymandah"

  2. ch⟶j (j as in English "judge")

     Example: "maymanchu" is pronounced "maymanju"

  Listen now to the pronunciation of several words on the tape. See if you can hear the change in the "t" and the "ch" when they follow "n" in B and D: (7)

  A. (maypitah)

  B. (maymantah)

  C. (maypichu)

  D. (maymanchu)

- Pronounce each of the following words after it is pronounced on the tape. Look in the answer column after you say each item. (8)

A. (maymantah)	X	A. maymandah
B. (kanka)	X	B. kanga
C. (wasimanchu)	X	C. wasimanju
D. (kanta)	X	D. kanda

E.	(kutinka)	X	E. kutinga
F.	(kanchu)	X	F. kanju

● Pronounce each of the following and compare carefully with the tape pronunciation which follows: (9)

A.	ñukaka	X	( )
B.	kanka	X	( )
C.	maymandatah	X	( )
D.	Quitomanchu	X	( )
E.	payta	X	( )
F.	pimantah	X	( )
G.	paymanchu	X	( )

–

● From what has been presented thus far, we can say that s general rule for pronouncing Quichua words is that any sound becomes /voiced/unvoiced/ when it follows "n". (10) voiced

---

● As you read each of the following sentences silently, say an English equivalent. You will hear each one pronounced to help you associate the written form with the spoken form. (11)

+

A.	(Maymantah rirkangi ?)	A. Where did you go ?
B.	(Ñukaka trabajangapahmi rijuni.)	B. I'm going to work.
C.	(Abriltami shamurkani.)	C. I came in April.
D.	(Imahoratah shamurka payka ?)	D. When did he come ?
E.	(Imapahtah rirkani ?)	E. What did you go for ?

–

- Write an English equivalent in the space provided: (12)

A.	Mercedeska chaymandami shamujun. ____________________	A.	Mercedes is coming from there.
B.	Ñukaka wasita randingapahmi rirkani. ____________________	B.	I went to buy a house.
C.	Imapahtah trabajajungi? ____________________	C.	What are you working for?
D.	Pay domingotami shamurka. ____________________	D.	He came on Sunday.
E.	Ambatomanchu rijungi? ____________________	E.	Are you going to Ambato?
F.	Imahoratah mikungi? ____________________	F.	When do you eat?

- Pronounce each of the following words: (13)

1.	misichu	cat	( )
2.	kunan	now	( )
3.	Juanchu	Juan	( )
4.	kawsan	lives	( )
5.	lulunta	egg	( )
6.	kayna	yesterday	( )
7.	jatunka	big	( )
8.	kaspita	wooden stick	( )

9.	wasiman	to the house	( )
10.	kaymanchu	to here	( )
11.	nawpah	before	( )
12.	kunanka	now	( )
13.	wayra	wind	( )
14.	maymantah	to where	( )
15.	runa	man	( )

UNIT 4

MODULE A - LISTENING COMPREHENSION

CONTENT

I. Noun plural (-kuna)

II. Present and past progressive aspects of the verb (with -ju)

III. Possession (with -pa)

IV. -wan

V. Questions: piwantah, pipahtah

VI. Yes-no questions and answers (including negative sentences with "na" and "mana").

VII. Additional vocabulary: churajuna, mikuna, puri, jatu, rura, alku, mama, runa

OBJECTIVES

I.	Given:	Singular and plural Quichua nouns in spoken form.
	Behavior:	Classify each noun as either singular (one) or plural (more than one).
II.	Given:	Any spoken Quichua phrase expressing a possessive relationship.
	Behavior:	Identify the thing (person, etc.) which is possessed and identify the possessor.
III.	Given:	A familiar verb (spoken) which has been conjugated into one of the following forms: 1. Present tense, - progressive aspect 2. Present tense, + progressive aspect

3. Past tense, - progressive aspect

4. Past tense, + progressive aspect

Behavior: Accurately classify that verb into one of the four categories above.

IV. Given: A set of spoken Quichua utterances in which are used the elements of Content I-VII above.

Behavior: Demonstrate comprehension by saying an English equivalent of each utterance.

● The word you are about to listen to means
+ "dog": (1)

(alku)

All nouns in Quichua form their plural by adding the suffix -kuna. Thus the word for "dogs" is

(alkukuna)

The word for Indian is "runa." What is the meaning of the following word:

– (runakuna) Indians

● Which of the following refers to more than
+ one item: (2)

A. (   )

B. (   ) B

C. (   )

● What is the meaning of each of the following: (3)

A. (   ) A. houses

B. (   ) B. cars

– C. (   ) C. tables

● Below are listed three new important verbs. Study them briefly.

rura = to do, make

puri = to walk

jatu = to sell

+ Listen to some sample sentences with these three verbs: (4)

(Imatatah rurangi ?)	What do you do ?
(Payka purijun.)	He is walking.
(Ñukaka tandatami jatuni.)	I sell bread.

● Give an English equivalent: (5)

A.	(jatu)	X	A. sell
B.	(puri)	X	B. walk
C.	(rura)	X	C. do
D.	( )	X	D. walk
E.	( )	X	E. sell
F.	( )	X	F. do

● A. Which of the following means, "He _is walking_": (6)

1. ( ) A-2

2. ( )

B. Which of the following means, "I sell":

1. ( ) B-2

2. ( )

● Decisions you made in the last frame were determined by the presence or absence of -_ju_, which marks the progressive aspect of the verb; i.e.: (7)

A. Payka chayta ruran. He _does_ that.

B. Payka chayta rurajun. He is doing that.

So far we have seen progressive aspect used only (as above) with the present tense. But progressive action may also be specified in the past tense:

C. Payka chayta rurarka. He did that.

D. Payka chayta rurajurka. He was doing that.

Sentence C says that X did something sometime in the past.

Sentence D says that X was actually doing that thing at the time referred to by the sentence.

Which of the following says that Juan was actually selling books at the time referred to by the sentence:

A. (Juanka librokunatami jaturka.) B

B. (Juanka librokunatami jatujurka.)

● Which item in each of the following pairs indicates action in progress in the past:

+ (8)

A. 1. ( ) A-2

2. ( )

B. 1. ( ) B-1

2. ( )

C. 1. ( ) C-2

2. ( )

-

- Label each of the following as either present + progressive or past progressive: (9)

A. ( )	A. past progressive
B. ( )	B. present progr.
C. ( )	C. present progr.
D. ( )	D. past progr.
E. ( )	E. present progr.

- A. Which of the following is equivalent to "He was eating": (10)

1. ( )	A-1
2. ( )	

B. Which is equivalent to "I am going to Quito":

1. ( )	B-2
2. ( )	

C. Which is equivalent to "He came from there":

1. ( )	C-2
2. ( )	

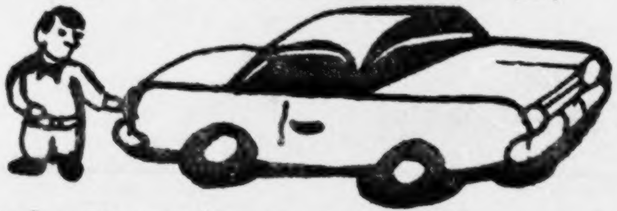
- Say an English equivalent: (11)

A.	(Imatatah rurajungi?)	X	A. What are you doing?
B.	(Ñukaka wasita randirkani.)	X	B. I bought a house.
C.	(Quitoman rijun.)	X	C. She (he) is going to Quito.

D.	(Quitoman rijurka.)	X	D. She was going to Quito.
E.	( )	X	E. He sells houses.
F.	( )	X	F. Maria was walking.

–

- Compare the illustration below with the Quichua sentence in parenthesis: (12)



+

(Kayka Josepah automi.)

–

You would probably not be surprised to learn that this sentence says the car in the picture belongs to Jose.

Can you find the grammatical unit (suffix) in the sentence above which indicates that Jose owns the car?   -pah

---

- It may be helpful to compare the function of this -pah to the 's or the preposition "of" in English. Thus:

A.	Josepah carro	(Jose's car, the car of Jose)
B.	Alkupah wasi	(dog's house, the house of the dog)

-pah may be used with any noun or pronoun to show possession.

+ What is the meaning of each of the following: (13)

C. (Mariapah kulki)   C. Mary's money

D. (Paypah libro)	D. His book

–

● The affix -pah was also used in an earlier lesson in "imapahtah" (for what?). In that structure, its meaning in English was translated as "for." (14)

-pah < of / for

Example: Juanpah = for John
of John (John's)

● Each sentence below says that somebody owns some money. For each sentence, tell + who owns the money. (15)

A. (Chayka ñukapah kulkimi.)	A. I (own) the money.
B. ( )	B. Miguel
C. ( )	C. You
D. ( )	D. Maria

–

● All nouns and pronouns except one must use -pah to indicate possession. The one which does not is "ñuka." "Ñuka" can occur either with or without the -pah and still show possession. (16)

Ñuka wasi
Ñukapah wasi } my house

Which of the following means, "That is my mother":

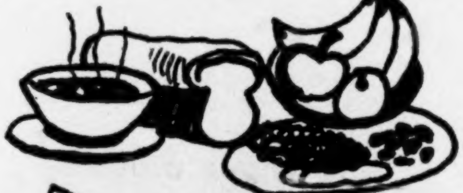
A. Chayka ñuka mamami.

B. Chayka ñukapah mamami.	A and B

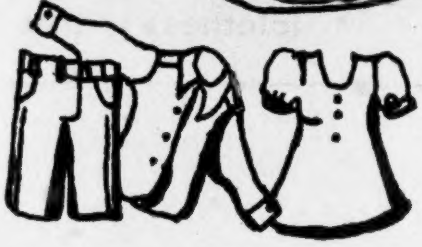
- Which of the following means, "This is his cow": (17)

A. Kayka paypah wagra.	A (only "ñuka" can occur as a possessive without -pah)
B. Kayka pay wagra.	

- Below are two words whose meaning is indicated by pictures: (18)



mikuna



churajuna

If we said, "Rosapah mikuna," we would be speaking of Rosa's ________.	food
If we said, "Raulpah churajuna," we would be speaking of Raul's ________.	clothes (or clothing)

- Give an English equivalent: (19)

+

A. (Chayka paypah mikuna.)	X	A. That is his food.
B. (Kayka Jaimepah churajuna.)	X	B. This is Jaime's clothing.
C. ( )	X	C. This house is Antonio's house.
D. ( )	X	D. I bought his car.

- Listen: (20)

(Pipah mikunatah chayka ?)

—

Meaning: Whose food is that ?

Notice how -pah combines with "pi" to form this question. The -tah is attached to "mikuna" rather than -pah, indicating that "pipah mikunatah" is all considered as one question word.

Compare: Pipah mikunatah . . . ?

Imahoratah . . . ?

What is the meaning of the following question:

+

(Pipah churajunatah chayka ?)

Whose clothing (clothes) is that ?

- Put a check by each sentence below which asks the question "Whose ?": (21)

A. ( )	A.
B. ( )	B. ✓
C. ( )	C.
D. ( )	D.
E. ( )	E. ✓
F. ( )	F. ✓

—

- If the sentence on the tape is well-formed and means the same as the English sentence, circle yes; otherwise circle no: (22)

+

A. That is Maria's friend. ( ) A. yes

yes no

B. Whose food is that?	( )	B. no
yes no		
C. I'm going to Juan's house.	( )	C. yes
yes no		
D. My mother lives here.	( )	D. yes
yes no		
E. Whose cow is that?	( )	E. yes
yes no		
F. Whose clothes did you sell?	( )	F. yes
yes no		
G. What were you doing?	( )	G. no (-ju is needed with the verb)

- Give an English equivalent for each dialogue below: (23)

A.	1. ( )	X	A. Whose pencil is this?
	2. ( )	X	That's my pencil.
B.	1. ( )	X	B. Whose car did you buy? I bought Jose's car.

- There is one more suffix to be presented in this lesson. Listen: (24)

(Piwantah mikurkangi?)	Who did you eat with?
(Ñukaka Pedrowanmi mikurkani.)	I ate with Pedro.

What is the new suffix which combines with both "pi" and "Pedro" above and means "with"?

-wan

● Listen carefully for the suffix which means "with" as each of the three sentences below is pronounced: (25)

+

A. (Carmelaka paywan rirka.)
Carmela went with him.

B. ( )
Who was he walking with?

C. ( )
I studied with Mario.

Could you hear -wan?

● A. Which of the following questions asks "with whom?": (26)

1. ( )

2. ( )

A-2

B. Which of the following asks "of whom (whose)?":

1. ( )

2. ( )

B-2

−

● Each sentence below says that Rafael is walking with someone or something. Tell who or what he is walking with. (27)

+

A. ( )

B. ( )

C. ( )

D. ( )

A. with Roberto

B. with his mother

C. with the cows

D. with Maria

- Give an English equivalent: (28)

A. (Piwantah trabajarkangi?)	X	A. Who did you work with?
B. (Josewan ñukaka mikujuni.)	X	B. I'm eating with Jose.
C. (Pipah churajunatah kayka?)	X	C. Whose clothing is this?
D. ( )	X	D. Maria lives with Carmen.
E. ( )	X	E. With whom did you buy food? (Who did you buy food with?)

–

- Now we will take a brief look at some yes-no questions. Give an English equivalent: (29)

+

A. (Chayta rurajurkangichu?) Hint: Remember that the word which has the -chu is the part of the sentence for which the choice (of yes or no) is required.	A. Were you doing that? (or not doing it)
B. (Juanka librokunatachu jatujun?)	B. Is Juan selling books? (or something else)
C. (Chay autoka Josepahchu?)	C. Is that car Jose's?
D. (Bertawanchu rirkangi?)	D. Did you go with Berta?

–

- Which of the following is the best answer to the question, "Bertawanchu rirkangi?": (30)

A. Ari, Bertawanmi rirkani. A

B. Bertawanmi rirkani.

- A negative answer to the question of the preceding frame (Bertawanchu rirkangi?) looks like this: (31)

  Na, ñukaka na Bertawan rirkanichu.

  Notice that the negative -chu is placed on the verb.

  RULE: In negative sentences, -chu is placed on the verb and "na" precedes the verb.

  Examples: Payka na Quitoman rirkachu.
  He didn't go to Quito.

  Ñukaka na tandata mikunichu.
  I don't eat bread.

  What is wrong with the answer to the following question:

  QUESTION: Mariawanchu mikungi?

  ANSWER: Na, ñukaka na Mariawanchu mikuni.

The -chu should be on the verb; i.e., "mikunichu."

- There is one exception to the rule that -chu always occurs on the verb in negative sentences. This is when the verb is a form of "ka" (to be). For example: (32)

  Chayka na librochu. That isn't a book.

  The verb has been dropped from the surface structure of the sentence above, and -chu is placed on "libro."

- Give an English equivalent: (33)

A.	(Juanka na shamujunchu.)	A.	Juan isn't coming.
B.	(Chayka na paypah wasichu.)	B.	That isn't his house.
C.	(Ñukaka na kaypi kawsanichu.)	C.	I don't live here.

- When you hear a sentence with -chu in it, you must first discover whether it is a question or a negative sentence. It is easy to distinguish a regular question from a negative sentence because "na" is included with the /question/negative/. (34)

negative

- Say an English equivalent for each set below:

+ (35)

A.	1. ( )	1.	Is this your house?
	2. ( )	2.	Yes, that's my house.
B.	1. ( )	1.	Did he go to church?
	2. ( )	2.	No, he didn't go to church.
C.	1. ( )	1.	Do you work?
	2. ( )	2.	No, I don't work.

- There are really two forms of the word which means "no" in Quichua: "na," which you have been using; and a slightly longer form, "mana." Actually, "mana" is the older of the two forms and is still the only one in many Quechua dialects. In Otavalo, however, the trend has been to shorten "mana" to "na." You will hear both of these words in Otavalo, but should be able to get along very well in your speech with just the more frequently used form, "na."

+ What is the difference in meaning between the two following sentences: (36)

A. (Payka na rirkachu.)	Both of these mean the same: He didn't go.
B. (Payka mana rirkachu.)	

–

● Indicate whether each of the following words refers to one item or more than one: (37)

+

A. ( )	A. one (singular)
B. ( )	B. more than one (plural)
C. ( )	C. more than one
D. ( )	D. one
E. ( )	E. more than one

–

● The items you will listen to in this frame are verbs. For each verb you hear, decide:

1. whether it is past or present tense.

+ 2. whether or not it includes progressive action. (38)

A. ( )	A. past, not progressive
B. ( )	B. past, progressive
C. ( )	C. present, progressive
D. ( )	D. present, not progressive
E. ( )	E. past, not progressive

F. ( )	F. past, progressive

−

- In each of the following sentences, somebody owns something. For each sentence decide:

  1. What the object is that is possessed.

+ 2. Who owns it. (39)

	Item	Owner
A. ( )	book	I
B. ( )	dog	Antonio
C. ( )	mother	Alfredo
D. ( )	bread	you

−

- Give an English equivalent for each of the

+ following: (40)

A. ( )	A. Who did you go with?
B. ( )	B. He sold books.
C. ( )	C. That money is Maria's money.
D. ( )	D. What were you doing?
E. ( )	E. Whose clothing is that?
F. ( )	F. I'm eating with Raquel.
G. ( )	G. He didn't come.
H. ( )	H. He was living with the Indians.

−

UNIT 4

MODULE B - SPEAKING

CONTENT

I. Noun plural (-kuna)

II. Present and past progressive aspects of the verb (with -ju)

III. Possession (with -pah)

IV. -wan

V. Questions: piwantah, pipahtah

VI. Yes-no questions and answers (including negative sentences)

VII. Additional vocabulary: churajuna, puri, jatu, rura, alku, mama, runa

OBJECTIVES

I.	Given:	Any singular Quichua noun which the student can pronounce.
	Behavior:	Say the plural form of that noun.
II.	Given:	Instructions defining an appropriate situation.
	Behavior:	Generate spoken Quichua utterances of each of the following types:

1. Expressing past progressive aspect in the verb.
2. Showing possession or genitive relationship.
3. Expressing the relationship of one person being with another person (or animal, etc.).
4. An affirmative answer to a yes-no question.

5. A negative answer to a yes-no question.

III. Given: Instructions defining an appropriate situation.

Behavior: Generate spoken Quichua sentences asking each of the following questions:

1. pipahtah
2. piwantah
3. $\left.\begin{array}{l}\underline{\text{pay}}\text{wan}\\ \underline{\text{Mariapah}}\end{array}\right\}\text{-chu}$

● The Quichua plural marker for all nouns is
+ -kuna, as in the following example. (1)

(wasikuna) houses

Say the following nouns as plural forms.

A. libro X ( )

B. pungu X ( )

C. micha X ( )

D. warmi X ( )

−

● The Quichua suffix which indicates possession is _____. -pah

+

Listen: (2)

(Alfredopah alku) Alfred's dog

For each of the animals listed below, generate a phrase which says that animal belongs to Alfred.

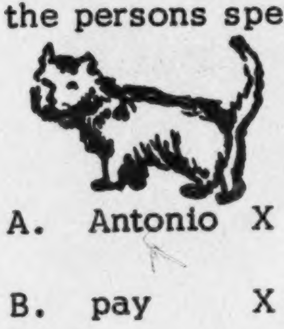
A. wagra X ( )

B. misi X ( )

C. burro X ( )

−

● Give the poor cat below an owner by saying that she (the cat) belongs to each of
+ the persons specified. (3)



Example: Juan--Juan's cat

A. Antonio X ( )

B. pay X ( )

C. Berta X ( )

D. ñuka X ( )

- Ñuka, when used as a possessive, behaves differently than other words. It occurs both with and without the possessive suffix. (4)

  Say the following idea in two different ways:

My house.	1. Ñuka wasi. 2. Ñukapah wasi.

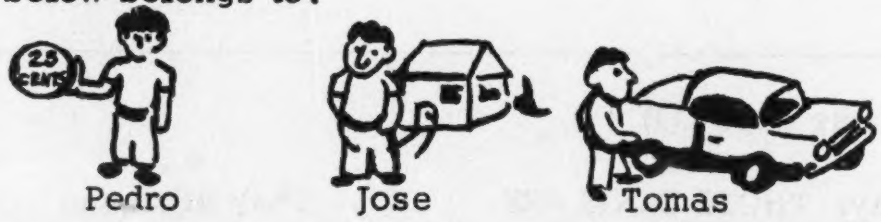
- Remember the pattern below? (5)

  Chayka kulkimi. That is money.

  Changing the pattern to "That's Maria's money." requires that Maria and the possessive be inserted before kulki.

Say a Quichua phrase equivalent to: THAT IS MARIA'S BOOK.	Chayka Mariapah libromi.

- Note carefully who each of the objects below belongs to.



Answer the following questions: (6)

A. (Pipah wasitah kayka?)	A. (Chayka Josepah wasimi.)
B. (Pipah kulkitah chayka?)	B. (Chayka Pedropah kulki.)
C. (Pipah autotah chayka?)	C. (Chayka Tomaspah automi.)

- "Chayka Josepah wasimi" is very similar to another construction. Compare: (7)

A. Chayka Josepah wasimi.

B. Chay wasika Josepahmi.

MEANING:

A. That is Joe's house.

B. That house is Joe's.

Notice that the meanings are very similar. However, in A the major focus of the sentence falls on house while in B it falls on Jose.

How would you say: "This car is Alfredo's"?

Kay autoka Alfredopahmi.

- Give a Quichua equivalent: (8)

+

A. This table is Roberto's.

A. (Kay mesaka Robertopahmi.)

B. That is his friend.

B. (Chayka paypah amigomi.)

–

- Kay alkukuna = These dogs (9)

How would you say: THOSE DOGS ARE MIGUEL'S.

Chay alkukuna Miguelpahmi.

- Listen. (10)

+

(Payka nukawan mikurka.)

–

What is the meaning of the suffix -wan in the above sentence?

with

- As you say each of the sentences below, fill in the blank with a Quichua equivalent of the idea expressed in English. Listen for confirmation. (11)

+

A. 1. Payka (with Maria) rirka. ( )

2. Payka (with her) rirka. ( )

3. Payka (with the cows) rirka. ( )

4. Payka (with me) rirka. ( )

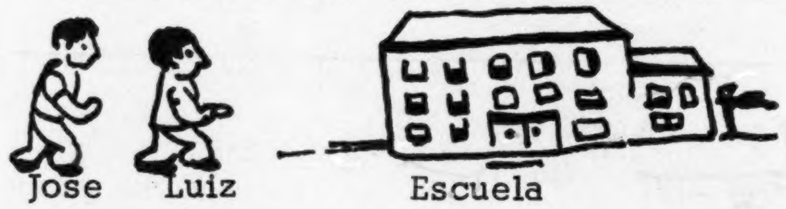
B. Add major focus to the word which has -wan.

1. Payka (with Berta) rirka. ( )

2. Nukaka (with him) rirkani. ( )

−

- Express the following idea in Quichea. (12)



Joseka Luizwanmi escuelaman rijun.
(or)
Luizka Josewanmi escuelaman rijun.

- Say a Quichua equivalent: (13)

+

A. Juan is eating with Rosa.	X	A. (Juanka Rosawanmi mikujun.)
B. Maria's dog is coming.	X	B. (Mariapah alku shamujun.)
C. He went with Rafael's friend.	X	C. (Payka Rafaelpah amigowanmi rirka.)

−

- Listen: (14)

+

A. (Pipah wasitah chayka?)

B. (Piwantah purijurka?)

–

The question word of sentence A is /with whom?/whose?/ — whose

The question word of sentence B is /with whom?/ whose?/ — with whom?

● Generate a sentence for each item below which asks who that item belongs to. Be sure to put the question marker -tah on the noun. (E.g.: Pipah wasitah.) (15)

+

A. cuaderno X ( )

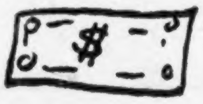
B. mesa X ( )

C. mikuna X ( )

D. churajuna X ( )

–

● You are walking down the street and you find the following: (16)



Assuming that you want to ask someone who it belongs to, what would you say? — Pipah kulkitah kayka?

● Generate the question word which means "with who(m)?" (17)

+

X — (Piwantah?)

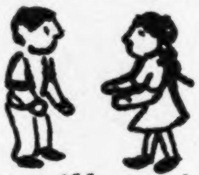
● Generate a Quichua equivalent for each of the following: (18)

A. Who did you eat with? — A. (Piwantah mikurkangi.)

B.	Who did you go with?	B.	(Piwantah rirkangi?)
C.	Who did you live with?	C.	(Piwantah kawsarkangi?)
D.	Who did you study with?	D.	(Piwantah yachajurkangi?)

–

- Ask Rafael who he is with. (19)



Piwantah kangi?

HINT: You will need to use the verb ka (to be).

- Give a Quichua equivalent: (20)

+

A.	Whose cat is this?	A.	(Pipah misitah kayka?)
B.	Who did you go to Lima with?	B.	(Piwantah Limaman rirkangi?)
C.	I went with Juan.	C.	(Ñukaka Juanwanmi rirkani.)
D.	I bought Jose's car.	D.	(Ñukaka Josepah autota randirkani.)

–

- It is time to find out some more about our friend Rafael and his wife Luisa.

  In Rafael's yard are a cow and a dog. He owns the dog and Luisa owns the cow, due to expert management techniques on her part.

Rafael, of course, would feel a lot better if everyone thought that both the cow and the dog belonged to him.

One day, one of Rafael's friends is visiting and just happens to ask the question: (21)

+

(   )

To which Rafael replies:

(   )

But the guest's next question unfortunately turns out to be:

(   )

–

Pretend that you are Rafael and answer the question.

X

Chayka Luisapah wagra.

or

Chayka ñukapah wagra.

(Depending whether you, as Rafael, are honest or not!)

● A. Say a present tense form of each of the following verbs. (Without the progressive -ju.) As you say each verb, think of what it means. (22)

–

1. puri X	walk	1. purini puringi purin	any of these
2. rura X	do, make	2. rurani rurangi ruran	

3. jatu X sell	3. jatuni jatungi jatun

B. Say a past tense form. Think of the meaning.

1. rura	1. rurarkani rurakangi rurarka
2. jatu	2. jaturkani jaturkangi jaturka
3. puri	3. purirkani purirkangi purirka

- In Module A we noted that the progressive marker -ju can be used in the past tense as well as the present, e.g.:

Ñuka jatujuni.	I am selling.
Ñuka jatujurkani.	I was selling.

+ How would you say? (23)

A. I am making [rura] houses. X	A. (Wasikunatami rurajuni.)
B. He is walking with Maria. X	B. (Payka Mariawanmi purijun.)

−

- Practice combining the -ju progressive marker with the past tense of each of the following verbs. Assume the verb is 1st person. (i.e.: The subject is I.) (24)

+

A. rura	( )
B. puri	( )

C. jatu ( )

D. miku ( )

E. yachaju ( )

Did you get both "ju's" on yachajujurkani? Note that the first one is a part of the verb itself while the latter is the progressive marker. Try E again:

E. yachaju ( )

● Say a Quichua equivalent. (25)

A. He walks. X ( )

B. He is walking. X ( )

C. He walked. X ( )

D. He was walking. X ( )

● Write an equivalent Quichua sentence below each English sentence. (26)

A. My friend was working with Jose.	A. Ñuka(pah) amigoka Josewan trabajajurka.
B. What are you making?	B. Imatatah rurajungi?
C. Who was he eating with?	C. Piwantah mikurkangi?
D. Whose dog was it?	D. Pipah alkutah karka?
E. He was selling books.	E. Payka librokunatami jatujurka.

- A reminder: -mi and -ka (focus markers) are optional and their position may vary depending on the speaker's emphasis. For these reasons we have difficulty placing them in the answers. If you have placed mi's and ka's in your answers in places other than those we have indicated, or if you have left them out of some places where we have put them in, don't get too concerned about it for now. You will gradually develop a feel for these markers and be able to use them effectively. (27)

Two points.

(1) Payka mikun.
pay mikun. } are the same. Both may and do occur.

(2) The affix -mi, when used in answering a question, must go on the word in the answer which is most important in answering that question. For example:

A. Maymantah rirka?
Where did he go?

B. Wasimanmi rirka.
He went to the house.

H Here all words but wasi could conceivably be dropped from B, and the meaning would still come across. Wasi directly answers the question where?

Place -mi in the answers (not questions) below.

A. Q. Piwantah rijungi?
A. Ñukaka paywan rijuni.

paywanmi

B. Q. Pipah librotah chayka?
A. Chay libroka ñukapah.

ñukapahmi
ñukapah libromi

(or) Chayka ñukapah libro.

Notice that ñukapah libro is considered one unit and -mi comes at the end of the whole thing.

● Now for a look at some yes-no questions.
Listen: (28)

+

(Chay chagraka kanpahchu?)

Is that field yours?

(Ari, chayka ñuka chagrami.)

—

Yes, that is my field.

The question here is whether the field is yours (or someone else's), therefore the -chu is attached to kanpah indicating where the choice is to be made.

Ask the following questions in Quichua and say an affirmative answer with ari.

A. Is that pencil his?	X	A. Chay lapizka paypahchu? Ari, chayka paypah lapizmi. (or) Ari, chay lapizka paypahmi.
B. Is this food Berta's?	X	B. Kay mikunaka Bertapahchu. Ari, kayka Bertapah mikunami.

(or)

Ari, kay mikunaka Bertapahmi.

- Using -chu, write (on the line below) a sentence which asks if Pedro ate with Juan (rather than someone else). (29)

Pedroka Juanwanchu mikurka?

- Say a Quichua equivalent. (30)

+

A. Did he go with you? — A. (Payka kanwanchu rirka?)

B. Yes, he went with me. — B. (Ari, payka nukawanmi rirka.)

–

- Suppose you want to answer no to a yes-no question. Listen: (31)

+

(Payka kanwanchu rirka?)

(Na, payka na ñukawan rirkachu.)

–

As you remember, na---chu is used to indicate a negative answer.

REVIEW: The -chu in a negative answer is placed on the verb. This gives the negative feeling to the whole sentence.

Payka na ñukawan rirkachu.

He did not go with me.

Answer the following questions with a negative answer. Remember to put -chu on the verb.

+

A. (Mariaka shamurkachu ?) X	A. (Na, Mariaka na shamurkachu.)
B. (Payka librotachu randirka ?) X	B. (Na, payka na librota randirkachu.)
C. (Paywanchu rirkangi ?) X	C. (Na, ñukaka na paywan rirkanichu.)

–

- When no verb is present in a negative sentence, the -chu goes on the word which takes major focus. Listen: (32)

+

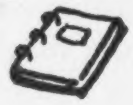
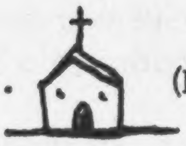
(Chay wasika kanpahchu ?)

Is that house yours ?

(Na, chayka na ñukapah wasichu.)

No, that is not my house.

Answer the following questions with a negative answer. Put the -chu on the MF word since no verb is present.

A.  (Kay cuadernoka Fredpahchu ?)	A. (Na, kay cuadernoka na Fredpahchu.)
B.  (Kayka wasichu ?) X	B. (Na, kayka na wasichu.)

- Give a Quichua equivalent. (33)

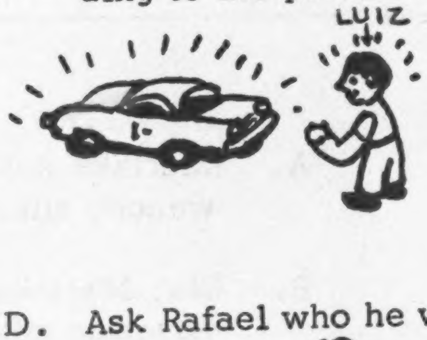
A. Does Maria eat with Rosa ?	A. (Mariaka Rosawanchu mikun ?)
B. No, Maria does not eat with Rosa.	B. (Na, Mariaka na Rosawan mikunchu.)

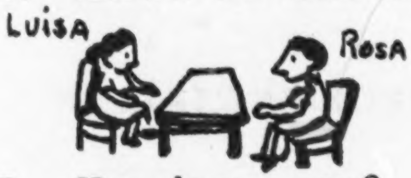
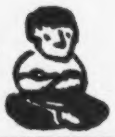
C. Is this money yours?	C. (Kay kulkika kanpahchu?)
D. Yes, that is my money.	D. (Ari, chayka ñuka(pah) kulkimi.)
E. No, that is not my money.	E. (Na, chayka na ñuka(pah) kulkichu.)

- Each of the following nouns refers to only one item. Say the plural form of each. (34)

A.	ventana	X	window	ventanakuna
B.	rumi	X	rock, stone	rumikuna
C.	urku	X	mountain	urkukuna

- Say the required response in Quichua. (35)

A. If an Indian asked you who traveled with you to Ecuador, how would you explain to him that you came with some friends?	A. Ñukaka amigokunawanmi Ecuadorman shamurkani.
B. Given that you were studying yesterday and Jack asked you what you were ~~doing most~~ of the day, how would you answer him?	B. Ñukaka yachajujurkani. (Did you get both -ju's?)
C. Answer the following question according to the picture.  Kay autoka Luizpahchu?	C. Ari, chayka Luizpah automi. (or) Ari, chay autoka Luizpahmi.
D. Ask Rafael who he works with. 	D. Piwantah trabajangi?

E.	Answer the following question:  Luisaka Mariawanchu mikun?	E.	Na, Luisaka na Mariawan mikunchu. Luisaka Rosawanmi mikun.
F.	How do you say?		
	1. Whose dog is coming?	1.	Pipah alkutah shamujun?
	2. Whose cow is that?	2.	Pipah wagratah chayka?
G.	Whose book is this? (The one you are reading in.)	G.	Kayka ñuka(pah) libro. (Or, Josepah, Tompah, etc.)
H.	Ask Rafael either of the following questions:		
	1. If he lives with Juan.	1.	Juanwanchu kawsangi?
	2. If he lives in Juan's house.	2.	Juanpah wasipichu kawsangi?
I.	Ask Rafael what he is doing. 	I.	Imatatah rurajungi?

LESSON 4

MODULE C - READING AND PRONUNCIATION

CONTENT

I. Comprehension of selected written Quichua sentences from Modules A and B.

II. Explanation of silent h, as in -pah, -tah.

III. Pronunciation of rura.

IV. Pronunciation of n when followed by p.

V. VOICING: Specifically p after n and review of all voicings after n, i.e.:

p---b

t---d

k---g

ch---j

OBJECTIVES

I.	Given:	Selected written Quichua sentences from earlier modules.
	Behavior:	Write an English equivalent.
II.	Behavior:	Explain why h is used in the orthography.
III.	Given:	An instance of rura (any familiar conjugation).
	Behavior:	Pronounce that word with both r's buzzed. (Initial r sound.)
IV.	Given:	Words containing examples of any of the voiceless consonant sounds (above) after n.

	Behavior:	Pronounce those words such that the sounds in question become the respective voiced equivalents.
V.	Given:	Written words in which the consonant n is followed by p. (e.g. kanpah)
	Behavior:	Pronounce those words such that the n is realized phonetically as m.

- You may possibly have wondered why an h is used in such words as paypah and imatah.

You may have also wondered how it affects the pronunciation of these words. Actually, this h has no effect on the pronunciation of Quichua words, and is classified as a silent letter. (1)

Tandatah and tandata are pronounced /the same/ differently/.

the same

- The h in such suffixes as -tah and -pah represents the consonant sound (j), which these suffixes used to have but which has been lost in present day Otavaloan Quichua. It will be helpful to you to know of the existence and distribution of this sound if you ever need to learn Bolivian or Peruvian Quichua or even some other dialect of Ecuadorian Quichua. The addition of the h will also help you to distinguish between such suffixes as -ta (verb object marker) and -tah (question marker). We have included the h for these reasons but you may simply ignore it as far as pronunciation is concerned. (2)

- One of the words from this unit presents a special pronunciation problem. Listen. (3)

+

(rurajuni)

−

Both r's in this word are pronounced with the buzzed quality which is normally characteristic of only the initial r.

Rurana is the only case on record where this type of r occurs anywhere but at the beginning of a word, except for words of Spanish origin which contain a double r. (e.g. burro)

Pronounce the following word and then listen to the tape pronunciation.

+

A. rurajun X( )

Did you buzz both of the r's? Try it once more on the following words:

B. rurajun X( )

C. rurarka X( )

D. rurajurkani X( )

–

- Pronounce each of the following words. (4)

+

A. imata X ( )

B. imatah X ( )

–

- Say an English equivalent for each of the following sentences. You will hear each sentence spoken on a delayed basis to help with comprehension of the written form. (5)

+

A. (Payka Juanwanmi purijurka.)	A. He was walking with Juan.
B. (Pipah wasitah chayka?)	B. Whose house is that?
C. (Payka mikunata na randirkachu.)	C. He didn't buy food.
D. (Chayka ñuka wasimi.)	D. That is my house.

- Listen. (6)

(Juanpah)

–

The p in this word is affected by the same voicing rule that we have seen with other sounds after n.

What sound does p become when it follows n? (Listen to the pronunciation once more.)

+ (Juanpah) b

- Pronounce the following words and listen for confirmation. Remember to apply the voicing rule after n. (7)

A. Juanpah X ( )

B. Mariapah X ( )

C. wakinpi X ( )

D. rumipah X ( )

- It will now be convenient to summarize the effect of the post-n rule. (8)

Write in the sound which each of the letters at the left changes to when it follows n.

A. k-->	A. k-->g
B. ch-->	B. ch-->j (as in judge)
C. p-->	C. p-->b
D. t-->	D. t-->d

- Pronounce each of the following words with careful attention to the voicing rule. As you listen to the confirmation, listen especially to the sounds that may be affected by that rule. (9)

+ A. kunanpah X ( ) now

B. Juanka X ( )

C. kanchu X ( )

D. maymantah X ( )

E. misikuna X ( ) cats

F. kankuna X ( )

G. wasipi X ( )

H. kutinpash X ( ) again

I. ruranchu X ( )

J. mikunichu X ( )

K. nanta X ( ) road

L. pitah X ( )

−

● Let's return to the utterance of frame 6, i.e. (10)

+ (Juanpah)

−

Besides the change of p to b in the pronunciation of this utterance, there is another change which also takes place. The n in Juan becomes an m. Listen again and see if you can hear this.

+ (Juanpah)

−

What we have here is an interesting phenomenon. The presence of the p causes the n which precedes it to become m, and the presence of the n causes the p which follows it to become b.

Following the model of example A below, fill in the blanks of B and C with a special spelling which represents the actual pronunciation of the words at the left.

A. Juanpah --> Juambah

B. ñanpi --> _______ B. nambi

C. kanpah --> _______ C. kambah

- The consonant n does not become m except when it is followed by b or p. (11)

In the pronunciation of which of the following words does n change to m?

A. wakinta

B. wakinpi B only

C. wakinka

wakin=some

- Pronounce each of the following and then compare your pronunciation with the one on the tape which follows. Concentrate on the pronunciation of the n. (12)

A. kanpah X ( )

B. jatunta X large ( )

C. wakinpi X some ( )

D. kutinpash X road ( )

E. kanka X ( )

F. Juanpah X ( )

- Write an English equivalent below the Quichua. (13)

A. Piwantah Peruman rirka Albertoka? A. Who did Alberto go to Peru with?

B.	Paypah camisata jatujurka.	B.	He was selling his shirt.
C.	Chay churajunaka kanpachu?	C.	Is that clothing yours?
D.	Pipah tandatatah mikujun?	D.	Whose bread are you eating?
E.	Imatatah rurajurkangi?	E.	What were you doing?
F.	Nukapah wagrakunatami randirka.	F.	He (she) bought my cattle.
G.	Luizka na Mariowan kawsarkachu.	G.	Luiz did not live with Mario.

● What is the reason for writing such suffixes as -tah and -pah with a silent h? (14)	In your own words: This h represents a consonant sound which has been lost in Otavalo but may still obtain in other areas. It is also helpful in distinguishing certain suffixes from each other (e.g. -tah and -ta)

● Pronounce each word below. Listen for confirmation. (15)

+

1. paypahmi ( )
2. rurajuni ( )
3. kanpash ( )
4. rirkachu ( )

5. chaymantah ( )

6. jatunka ( )

7. lulunta ( )

8. ñanpi ( )

9. wagraka ( )

10. rurajurkangi ( )

11. lulunkunata ( )

12. mikunchu ( )

UNIT 4

MODULE D - SPECIAL VOCABULARY

CONTENT

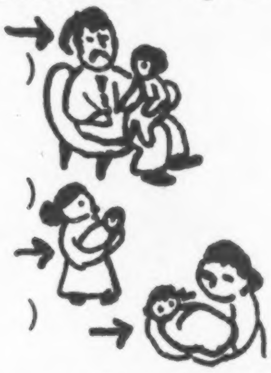
Vocabulary of important family relations, i.e.:

- tayta
- mama
- kusa
- warmi
- churi
- ushi
- wawki
- pani
- turi
- nana
- wawa

OBJECTIVES

Given:	Pictorial representations or any other symbol representing any of the concepts in the content above.
Behavior:	Say the appropriate Quichua word for that concept.

- In this module you will learn the Quichua names for family relationships such as father, mother, brother, etc. Look at the pictures below as explanation is given.



A. (   ) ---tayta

B. (   ) ---mama

C. (   ) ---wawa

These three basic relationships should be fairly easy for you to remember since:

1. Tayta has previously been introduced to you.
2. Mama is exactly like an English word with the same meaning.
3. Wawa is simply mama upside down (turn the m's over to w's.)

+ Listen to the following words and say an English equivalent. (1)

D. ( ) X	D. baby
E. ( ) X	E. father
F. ( ) X	F. mother (or mama)

−

- Looking at the family from Mom and Dad's viewpoint, the following terms are important. Study them briefly and listen to the pronunciation. (2) +

(kusa)-----------husband

(warmi)----------wife

(churi)---------- son

– (ushi)-----------daughter

If the baby's name is Alberto, is it a churi or an ushi? churi

---

- Give an English equivalent for each word as you hear it. (3)

+

A. (churi) X ( )

B. (warmi) X ( )

C. (kusa) X ( )

D. (ushi) X ( )

E. ( ) X ( )

F. ( ) X ( )

G. ( ) X ( )

H. ( ) X ( )

II. ( ) X ( )

J. ( ) X ( )

K. ( ) X ( )

- Choose the alternative which means the same as the English word. (4)

A. husband 1. ( ) 2

2. ( )

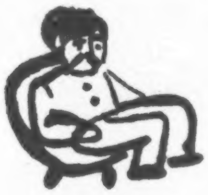
B. wife 1. ( ) 1

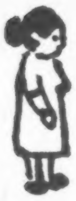
2. ( )

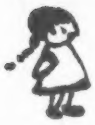
C. daughter 1. ( ) 2

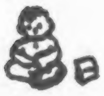
2. (   )

- Write an equivalent English label to the right of each Quichua one below. (5)



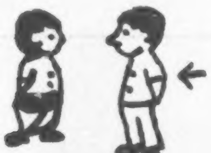




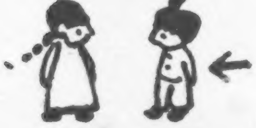


tayta	tayta--father
kusa	kusa--husband
warmi	warmi--wife
mama	mama--mother
ushi	ushi--daughter
churi	churi--son
wawa	wawa--baby

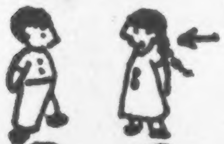
- The concepts of brother and sister are somewhat different in Quichua than they are in English. There are four Quichua categories which correspond to the two English categories (brother, sister) as follows:



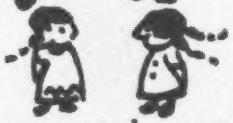
wawki - brother of a male



turi - brother of a female



pani - sister of a male



ñaña - sister of a female

These words are pronounced as follows.

(Review the meaning of each as you listen to it.) (6)

+

(wawki)

(turi)

(pani)

(ñaña)

—

If you are a man, what term would you use to refer to your sister?	pani
What word would Maria use to refer to her brother?	turi

● Match the words with their meanings. (7)

A.	turi	1.	Brother of a male	A-2
B.	ñaña	2.	Brother of a female	B-3
C.	wawki	3.	Sister of a female	C-1
D.	pani	4.	Sister of a male	D-4

● A. Put a check by each of the following which refers to sisters? (Check confirmation only after you have listened to all four items.) (8)

+

1. ( )
2. ( )
3. ( )
4. ( ) 2,3

B. Which of the following refer to brothers?

1. ( )

2. ( )

3. ( )

4. ( ) 2,4

- For each item below, say an English phrase sufficient to clarify the meaning of the Quichua word on the tape. (9)

A. ( ) X ( )

B. ( ) X ( )

C. ( ) X ( )

D. ( ) X ( )

E. ( ) X ( )

F. ( ) X ( )

G. ( ) X ( )

H. ( ) X ( )

- Which of the following words (ñaña, turi, pani, wawki) would you use when talking about--- (10)

A. Your brother?	wawki (if you are a man) turi (if you are a woman)
B. Your sister?	pani (if you are a man) ñaña (if you are a woman)

- Here is the complete set of family vocabulary words presented thus far. If you are unsure about some of them, spend a few minutes going over them and memorizing what they mean. When you are fairly confident of them, you may go ahead to frame #12. (11)

tayta - father

mama - mother

churi - son

ushi - daughter

kusa - husband

warmi - wife

wawki - brother (of male)

turi - brother (of female)

pani - sister (of male)

ñaña - sister (of female)

wawa - baby

- Say an English equivalent for each of the following sentences. (12)

A.	(Kayka ñukapah tayta.)	X	A.	This is my father.
B.	(Kayka Bertapah churi.)	X	B.	This is Berta's son.
C.	(Kayka ñuka wawki.)	X	C.	This is my brother.
D.	(Kayka Albertopah pani.)	X	D.	This is Alberto's sister.

E.	(Kayka paypah mama.)	X	E.	This is his (her) mother.
F.	(Kayka kanpah wawa.)	X	F.	This is your baby.
G.	(Kayka paypah turi.)	X	G.	This is her brother.
H.	(Kayka ñuka warmi.)	X	H.	This is my wife.
I.	(Kayka Rosapah kusa.)	X	I.	This is Rosa's husband.
J.	(Kayka Gladyspah ñaña.)	X	J.	This is Glady's sister.
K.	(Kayka kanpah ushi.)	X	K.	This is your daughter.

● Pronounce each word, listen to the pronunciation on the tape, then say the word again. (You may reverse the tape and go through this frame as many times as you wish but these words are quite easy to pronounce and if you can do them fine the first time, go on!) (13)

+

A. tayta X ( ) X

B. mama X ( ) X

C. wawa X ( ) X

D. kusa X ( ) X

E. warmi X ( ) X

F. churi X ( ) X

G. ushi X ( ) X

H. wawki X ( ) X

I. pani X ( ) X

J. turi X ( ) X

K. ñaña X ( ) X

- Write (in the space below) the Quichua name of as many family members as you can remember. (e.g.: father, mother, etc.) (14)

Your list should have included many if not all of the following:

tayta, mama, kusa, warmi, pani, nana, turi, wawa.

Disregard whether or not you had all the words spelled right.

- Say the Quichua word which corresponds to the English meaning. (15)

A. baby w____ ( )

B. son ch____ ( )

C. daughter u____ ( )

D. sister (of male) p____ ( )

E. father t____ ( )

F. brother (of female) t____ ( )

G. wife w____ ( )

H. brother (of male) w____ ( )

I. sister (of female) n____ ( )

J. husband k___ ( )

K. mother m____ ( )

–

● Say two words which mean brother: X X wawki, turi

(16)

Say two words which mean sister: X X pani, ñaña

● Say the Quichua word which corresponds to the English meaning. (17)

+

A. daughter X ( )

B. woman's sister X ( )

C. mother X ( )

D. man's sister X ( )

E. husband X ( )

F. baby X ( )

G. wife X ( )

H. boy's brother X ( )

I. father X ( )

J. son X ( )

K. girl's brother X ( )

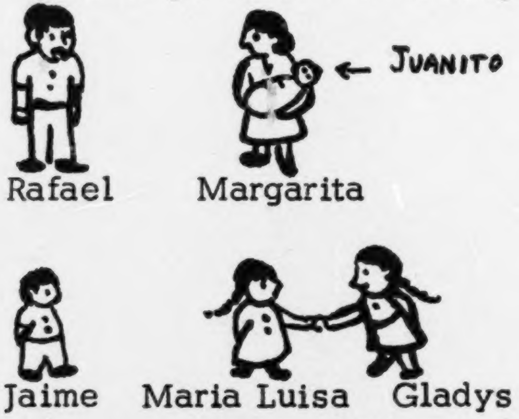
–

If you answered all of these correctly, skip to frame 19. If you missed any items above, go to frame 18.

● Here is your chance to clear up remaining problems. Look at the words below that you are still unsure of and memorize them. Try to fix a key feature or sound of each word in your mind so that you can remember it. (18)

tayta	-	father	
mama	-	mother	
wawa	-	baby	
churi	-	son	
ushi	-	daughter	
kusa	-	husband	
warmi	-	wife	
wawki	-	brother	of male
pani	-	sister	
turi	-	brother	of female
ñaña	-	sister	

- Below is pictured the Tabango Family. (19)


JUANITO
Rafael
Margarita
Jaime
Maria Luisa
Gladys

Identify relationships among the members of the family by saying the Quichua word which would go in each of the blanks below.

1. Margarita is Rafael's _____________. 1. warmi

2. Maria Luisa is Margarita's ________.	2. ushi
3. Jaime is Gladys's ________________.	3. turi
4. Jaime is Rafael's ________________.	4. churi
5. Maria Luisa is Gladys's ___________.	5. ñaña
6. Rafael is Margarita's ______________.	6. kusa
7. Jaime is Juanito's ________________.	7. wawki
8. Margarita is Juanito's _____________.	8. mama
9. Gladys is Maime's ________________.	9. pani
10. Rafael is Maria Luisa's ___________.	10. tayta
11. Juanito is the ________ of the family.	11. wawa

UNIT 5

MODULE A - LISTENING COMPREHENSION

CONTENT

I. Questions: A. imatah, imatatah, imahoratah, imapahtah, pitah, piwantah, pipahtah, maypitah, maymantah, maymandatah.

B. Questions with -chu

II. Function words and grammatical units: present tense, past tense, -ju, -wan, -pah, -ta, -pi, -man, -manda, -ngapah, -ka, -mi, -kuna, na---chu, -pash.

III. Vocabulary from units 1-4 plus: alpa, kaspi, ali, jatun, uchila, juyalla, chari.

OBJECTIVES

I. Given:

1. A set of spoken interrogative Quichua sentences which are alike except that each member of the set uses a different interrogative word (from content I-A.)
2. An English question equivalent to one of the Quichua sentences is the set.

Behavior: Demonstrate comprehension of the interrogative words by choosing the Quichua sentence in each set which has the same meaning as the English sentence.

II. Given:

1. A set of spoken Quichua yes - no type questions.
2. A set of spoken English utterances, each of which is paired to one of the Quichua utterances.

Behavior: Demonstrate comprehension of each -chu question by stating whether or not its meaning is equivalent to the English utterance it is paired with.

III. Given: A set of short spoken Quichua (sentences or phrases) in which are used all of the grammatical elements of Part II of the content outline with selected vocabulary from Part III.

Behavior: Demonstrate comprehension of the elements involved by:

1. saying an English equivalent for each of the utterances, or;
2. choosing a Quichua utterance from the set which has the same meaning as a given English utterance.

- In this module you will have a chance to review what you have learned thus far and get some of the concepts better organized in your mind. There will be no new material in this Module or in Module B, except for a few new vocabulary words. (1)

- Listen to a familiar patter with a new word. (2)

+ 2. (Chayka alimi.)

–

Ali means good.

The sentence above means: That is ________. good.

- Compare:

Kayka alimi.	This is good.
Kayka michami.	This is a light.

The structure is the same for the adjective as for the noun.

Here is a new word: (3)

+

3. (jatun)

–

Jatun means big or tall.

What is the meaning of "Chayka jatunmi"? That is big.

- Below are two more words. Listen: (4)

+

(uchilla)	small, short
(juyalla)	beautiful

–

Study briefly the four adjectives below.

uchilla	small
juyalla	beautiful
ali	good
jatun	big

● Match the Quichua adjectives with the appropriate English equivalent. (5)

A. ali	1. beautiful	A-3
B. uchila	2. big	B-4
C. jatun	3. good	C-2
D. juyalla	4. small	D-1

● Say an English equivalent. (6)

+

A. ( ) X	A. That is big.
B. ( ) X	B. That is good.
C. ( ) X	C. That is small.
D. ( ) X	D. That is beautiful.

–

● Here are two nouns to add to our list. Listen. (7)

+

(alpa)	land, ground
(kaspi)	piece of wood

Can you give an equivalent for each of the following?

A. (Chayka alpami.)	A. That is ground.
B. (Chayka kaspimi.)	B. That is wood.

- Say an English equivalent. (8)

A.	(alpa)	X	A. ground
B.	(kaspi)	X	B. wood
C.	( )	X	C. small
D.	( )	X	D. good
E.	( )	X	E. wood
F.	( )	X	F. beautiful
G.	( )	X	G. ground
H.	( )	X	H. big

These words will be used in the review which follows.

- Below are listed all of the question words that you have been exposed to thus far. Review them briefly. (9)

imatah----------------what?

imatatah--------------what? (as object of verb)

imapahtah-------------for what?

imahoratah------------when?

pitah-----------------who?

piwantah--------------with whom?

pipahtah--------------whose?

maypitah--------------where at?

maymantah-------------to where?

maymandatah-----------from where?

By way of review, notice that each question consists of:

1. One of the base words ima, pi, or may.
2. The question marker -tah.
3. In most cases, a word particle which limits or modifies the base word. (e.g. wan, pah, etc.)

What are the basic meanings of:

A. ima	A. what
B. may	B. where
C. pi	C. who

- ● Choose the sentence which has the same meaning as the English sentence. Be sure to listen to all of the alternatives. (10)

+

A. Who is going?

1. (   )
2. (   )
3. (   ) 2

B. Where is he coming from?

1. (   )
2. (   )
3. (   ) 3

C. What is he eating?

1. ( )

2. ( )

3. ( ) 1

- Choose the Quichua sentence with the same meaning as the English. (11)

A. What did she come for?

1. ( )

2. ( )

3. ( ) 3

B. When does he eat?

1. ( )

2. ( )

3. ( ) 2

C. What is be buying?

1. ( )

2. ( )

3. ( ) 2

D. What is that?

1. ( )

2. ( ) 2

- Choose the Quichua sentence with the same meaning as the English. (12)

A. Who sold that car?

1. (   )

2. (   )

3. (   ) 1

B. Who is he walking with?

1. (   )

2. (   )

3. (   ) 1

C. Whose land is that?

1. (   )

2. (   )

3. (   ) 2

- Choose the Quichua sentence with the same meaning as the English. (13)

A. Where are you from?

1. (   )

2. (   )

3. (   ) 3

B. Where is he going?

1. (   )

2. (   )

3. (   ) 3

C. Where is the dog?

1. (   )

2. (   )

3. (   ) 2

● The other kind of question we have worked with is one which asks the hearer to choose between two alternatives, such as yes/no. This type of sentence uses ________ as a question marker. -chu

The position of -chu in the sentence indicates where the choice is to be made. Review carefully the following examples. (14)

A. Payka sabadota Quitomanchu rirka?
Did he go to Quito (or somehwere else) on Saturday?

B. Payka sabadotachu Quitoman rirka?
Did he go to Quito on Saturday? (or some other day)?

C. Paychu sabadota Quitoman rirka?
Did he (or someone else) go to Quito on Saturday.

D. Payka sabadota Quitoman rirkachu?
Did he go (or not go) to Quito on Saturday?

- As you read each of the following sentences, explain what the choice is that the listener is being asked to make. (15)

A.	Payka tandatachu mikurka?	A.	Did he eat bread (or something else, such as potatoes).
B.	Payka tandata mikurkachu?	B.	Did he eat the bread (or not).
C.	Payka Quitomanchu rirka or Otavalomanchu rirka?	C.	Did he go to Quito or did he go to Otavalo?
D.	Tomaschu shamurka?	D.	Did Tomas (or someone else) come?

- If the Quichua question in parenthesis is the same as the English one, circle yes; otherwise circle no. You will first hear the English sentence pronounced, so you can tell where the emphasis is, and then you will hear the Quichua sentence. (We use emphasis in English to show the same thing that -chu does in Quichua.) (16)

	English		Quichua	
A.	(Is this a book?)		( )	
	yes	no		yes
B.	(Is Juan in the house?)		( )	
	yes	no		no
C.	(Are you going with Mimi?)		( )	
	yes	no		yes

D. (Are you working?) (   )

yes   no   yes

E. (Is she going to Quito?) (   )

yes   no   no

F. (Are you buying clothes?) (   )

yes   no   yes

G. (Are you from California?) (   )

yes   no   yes

H. (Is he coming?) (   )

yes   no   yes

I. (Did you come in June?) (   )

yes   no   no

J. (Is he coming here to live?) (   )

yes   no   yes

–

● Listen to a new sentence. (17)

+ (Payka michata charirka.)

–

In this sentence, which means "He had a light (lamp)", there is a new verb which means "have." Can you isolate this verb?   chari

- Using the verb that was just presented, we may summarize the basic Quichua verb system that you have seen so far as follows:

Pronoun	Present	Past
ñuka	michata charini	michata charirkani
kan	michata charingi	michata charirkangi
pay	michata charin	michata charirka

To each of the above forms can be added another suffix, -ju as in

charijuni

In what way does the addition of -ju to either the present tense or the past tense change the basic meaning of the verb? (18)

-ju changes the verb to a state where the action of the verb is actually in progress at the time referred to.

- Choose the Quichua sentence which corresponds to the English explanation or sentence at the left. (19)

+

A. Past tense 1. (   )

2. (   ) 2

B. Present tense 1. (   )

2. (   ) 2

ERIC

C. Progressive action 1. ( )
2. ( )
3. ( ) 2

D. Luiz was walking. 1. ( )
2. ( )
3. ( )
4. ( ) 3

E. I have a beautiful house. 1. ( )
2. ( )
3. ( )
4. ( ) 2

F. I saw his brother. 1. ( )
2. ( )
3. ( )
4. ( ) 3

G. He is eating. 1. ( )
2. ( )
3. ( )
4. ( ) 4

- Almost all of the grammar you have learned has been concerned with affixes (primarily suffixes). Here is one more important verb suffix which you should remember. (20)

(Payka yachajungapah rirka.)

This sentence means: He went ________. to study.

- The affix -ngapah, when it combines with verbs has a meaning similar to English "in order to do such and such."

Give an English equivalent for each of the following sentences: (21)

+

A. ( ) X	A. He came (in order) to work.
B. ( ) X	B. I went (in order) to see.
C. ( ) X	C. You went (in order) to eat.

–

- A number of suffixes function like (22) prepositions. Compare the following:

wasiman	to the house
wasimanda	from the house
wasipi	in the house
wasipah	for of } the house
wasiwan	with the house
sabadota	on Saturday

- Mark the Quichua sentences in parenthesis which employ the meaning of the preposition at the left. (There may be more than one appropriate sentence for each number.) (23)

A. with
1. ( )
2. ( )
3. ( ) 2

B. in / on / at
1. ( )
2. ( ) 2
3. ( ) 3

C. to
1. ( )
2. ( ) 1
3. ( ) 3

D. in / on / at
1. ( )
2. ( ) 1
3. ( ) 2

E. from
1. ( )
2. ( )
3. ( ) 1

F. for / of
1. ( )
2. ( ) 1
3. ( ) 2

- Give an English equivalent for each of the following phrases. (24)

A. ( )	X	A. with Maria
B. ( )	X	B. father's, of father
C. ( )	X	C. to the factory
D. ( )	X	D. in January
E. ( )	X	E. from Bolivia
F. ( )	X	F. (in) here

- There remain a few other suffixes which have important grammatical functions: (25)

plural	churikuna	sons
also	churipash	son too
object of verb	churita charini	I have a son
negative	na (mana) charinichu	I don't have
major focus	churimi	
minor focus	churika	

- Mark the Quichua sentence which contain the same meaning as the item at the left. There may be more than one correct selection for each item. (26)

+

A. Plural--more than one

1. ( )

2. ( ) 2

B. Major focus of sentence.
1. ( )
2. ( ) 2
3. ( ) 3

C. Negative
1. ( )
2. ( ) 1
3. ( ) 3

D. Also
1. ( )
2. ( )
3. ( ) 2

E. Direct object.
1. ( )
2. ( )
3. ( ) 2

F. Minor focus of sentence.
1. ( )
2. ( ) 1

- Given an English equivalent for each of the following: (27)

A. ( ) X	A. I bought a table.
B. ( ) X	B. He doesn't work.
C. ( ) X	C. That also is a table.
D. ( ) X	D. He is selling dogs.

UNIT 5

MODULE B - SPEAKING

CONTENT

I. Questions: A. imatah, imatatah, imahoratah, imapahtah, pitah, piwantah, pipahtah, maypitah, maymantah, maymandatah

B. Questions with -chu

II. Function words and grammatical units: present tense, past tense, -ju, -wan, -pah, -ta, -pi, -man, -manda, -ngapah, -ka, -mi, -kuna, na---chu, -pash

III. Vocabulary from Units 1-4 plus: kaspi, alpa, ali, jatun, chari

OBJECTIVES

I. Given: Instructions which define appropriate situations:

Behavior: Generate spoken Quichua interrogative sentences using all of the interrogative words in Content I-A plus at least 2 yes - no sentences (each of which places -chu on a different element of the sentence.)

II. Given: A series of English questions for which the answers, if given in Quichua, will contain the elements of Content II.

Behavior: Generate spoken Quichua utterances which give the information requested by the questions.

- Give an English equivalent for each of the following: (1)

A. ali	X	A. good
B. alpa	X	B. ground (land)
C. jatun	X	C. big
D. kaspi	X	D. wood
E. chari	X	E. to have

- Say the equivalent Quichua word. Listen for confirmation. (2)

+

A. big	X	( )
B. wood	X	( )
C. to have	X	( )
D. good	X	( )
E. ground	X	( )
F. wood	X	( )
G. to have	X	( )
H. big	X	( )
I. ground	X	( )
J. good	X	( )

–

- Say a Quichua equivalent. (3)

A. That house is big.	X	A. Chay wasika jatunmi.
B. This ground is good.	X	B. Kay alpaka alimi

C. I have the wood. X

C. Ñukaka kaspitami charini.

● In the next few frames you will say all the question words that you have learned thus far. If you would like some extra help and practice with this, do frame 5. If you already feel certain or think that you can generate the words, go directly to frame 6 and move the tape ahead to the next white splice. (4)

● Ask a Quichua question which means the same as the English one. (5)

Only the question word for each item must be correct for that item to be considered acceptable.

A. Where is he going?

____man____ ________ ________?

A. Maymantah rijun payka?

B. Whose car is that?

____pah _______ _______?

B. Pipah autotah chayka?

C. Where is she eating?

_________pi________ ________?

C. Maypitah mikujun?

D. What is that?

________ __________?

D. Imatah chayka?

E. Who is coming?

________ __________?

E. Pitah shamujun?

F. What is he coming for? _____pah_____ _____________?	F. Imapahtah shamujun?
G. Who is he going with? _______wan_____ _______?	G. Piwantah rijun payka?
H. When does he work? _____hora______ ________?	H. Imahoratah trabajan?
I. What is she buying? ______ta______ _________?	I. Imatatah randijun payka?
J. Where is he coming from? _______manda_______ _________?	J. Maymandatah shamujun?
K. Is that a house? _____ ______chu?	K. Chayka wasichu?
L. Is he coming? ___________ ___________chu?	L. Payka shamujunchu?
M. Does he work at the market? _____ _______pichu ___________?	M. Payka mercadopichu trabajan?

- In this frame you will ask Rafael some questions. (6)

(Concentrate especially on the question word as you generate each utterance.)

Each time you ask Rafael a question, listen for confirmation of your response. You may then read his answer.

Check to see if you got all parts of the question word.

Questions A-G are about a recent trip Rafael made.

A. Ask Rafael where he went.	A. Q: Maymantah rirkangi? A: Ñukaka Quitomanmi rirkani.
B. Ask Rafael when he went (to Quito).	B. Q: Imahoratah rirkangi? A: Miercolestami rirkani.
C. Ask Rafael what he went (to Quito) for.	C. Q: Imapahtah rirkang[illegible] A: Chaypi trabajangapahmi rirkani.
D. Ask him who he went with.	D. Q: Piwantah rirkangi? A: Ñukapah taytawanmi rirkani.

E. Ask him where he lived.

E. Q: Maypitah kawsarkangi?

A: Hotelpimi kawsarkani.

F. Ask him what he ate.

F. Q: Imatatah mikurkangi?

A: Ali amikunatami mikurkani.

G. Ask Rafael if he bought any clothes. (churajuna)

G. Q: Churajunatachu randirkani?

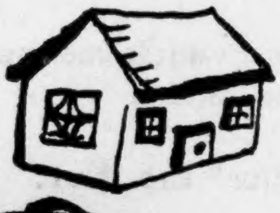
A: Ari chayta randirkani.

H. Ask him if he came from Otavalo.

H. Q: Otavalomandachu shamurkangi?

A: Na, Agatomandami shamurkani.

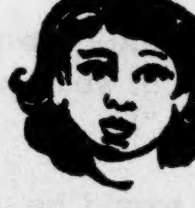
I. Ask Rafael what this is.



I. Q: Imatah chayka?

A: Chayka wasimi.

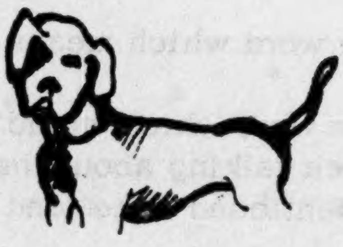
J. Ask Rafael who this is.



J. Q: Pitah kayka?

A: Kayka ñuka ushi.

K. Ask Rafael whose dog (alku) this is.



K. Q: Pipah alkutah kayka?

A: Kayka ñuka wawkipah alku.

L. Ask Rafael where he is from.	L. Q: Maymandatah Kangi? A: Ñukaka Agatomandami kani.

● The next three frames will review the Quichua grammtical elements which you have used up to this point. (e.g. -man, -pi ...) (7)

If you feel you could use extra practice generating utterances with these elements. work through frames 9 and 9; otherwise go directly to frame 10.

● A. Below is a Quichua noun. Use that noun in forming each of the words (noun suffix) requested below. (8)

alpa - land, ground, floor	A.
1. Say a word which means "to the land".	1. alpaman
2. Say a word which means "on the land", or "in the land".	2. alpapi
3. "of" or "for" the land.	3. alpapah
4. Say the word that would be used when land is the object of some verb. (e.g. "He saw the land.")	4. alpata
5. Say the word that would be used to refer to more than one piece of ground.	5. alpakuna
6. Say the word which means "with the land".	6. alpawan
7. Say the word which would be used if you had been talking about the house and then mentioned "the land, too".	7. alpapash

8. Say the word which means "from the land".	8. alpamanda
9. Say the word which indicates that land receives the major focus of the sentence.	9. alpami
10. Say the word which indicates that land receives a secondary focus within the sentence.	10. alpaka

B. Here is another noun:

domingo

Say the word which means "on Sunday".	B. domingota

● A. Below is a verb: (9)

chari - to have

Use chari in forming each of the words (verb + verb suffix) requested below. Omit pronouns.

	A.
1. Say the word which is equivalent to "I have".	1. charini
2. The word equivalent to "I had".	2. charirkani
3. "You had".	3. charirkangi
4. "He has".	4. charin
5. "You have".	5. charingi
6. "He had".	6. charirka
7. Say the word which is equivalent to "in order to have" or "for the purpose of having."	7. charingapah
8. Say the phrase (two words) which is equivalent to "I don't have."	8. na charinichu

B. Here is another verb:

riku - to see

1. Say the word which is equivalent to "I am seeing." (Present progressive.)	1. rikujuni
2. The word equivalent to "You were seeing." (Past progressive.)	2. rikujurkangi
3. "He is seeing."	3. rikujun
4. "I was seeing."	4. rikujunkani
5. Say the phrase (two words) which is equivalent to "He did not see."	5. na rikurkachu
6. Say the phrase which is equivalent to "in order to see" or "for the purpose of seeing."	6. rikungapah

---

- Using the key words, answer each question below in Quichua. When checking your answers pay special attention to the suffix underlined in the confirmation response. (10)

1. Where are you coming from? KEY WORD: wasi	1. Ñukaka wasimandami shamujuni.
2. What do you have? KEY WORD: tanda	2. Tandatami charini.
3. Did you go to Quito? KEY WORD: na	3. Na, ñukaka na Quitoman rirkanichu.
4. What did you go for? KEY WORD: trabaja	4. Ñukaka trabajangapahmi rirkani.
5. Where were you eating? KEY WORD: cafeteria	5. Cafeteriapimi mikujurkani.

6. Do you see the Indians? KEY WORD: na [Give a negative answer]	6. Na, ñukaka na runakunataka rikunichu.
7. Did he go too? KEY WORD: ari	7. Ari, paypash rirka.
8. Whose baby is that? KEY WORD: Berta	8. Chayka Bertapah wawmi.
9. Who was he walking with? KEY WORD: paypah turi	9. Paypah turiwanmi purijurka.
10. When did you do that?	10. Ñukaka viernestami chayta rurarkani.

UNIT 5

MODULE C - READING AND PRONUNCIATION

CONTENT

I. Pronunciation of ll

II. ll contrasted with initial r.

III. Testing frame for voicing after n.

OBJECTIVES

I.	Given:	Selected written Quichua words, some of which contain ll and some of which contain the initial r sound.
	Behavior:	The student will pronounce those words such that the r's and ll's are acceptable and distinct from each other (i.e.: it is possible to tell which are ll's and which are r's.)
II.	Given:	Written Quichua words the pronunciation of which requires application of the post-n voicing rule.
	Behavior:	The student will pronounce those words acceptably.

● You should be quite familiar by now with the Quichua initial r sound, as in (1)

+

(runa)

−

● There is another sound in Quichua which is similar to the initial r sound. (2)

This new sound is like the sound of the s in the English word measure.

Say the word measure slowly a couple of times and pay attention to the way you say the s in the middle of the word.

● The sound you have just pronounced is represented in the Quichua alphabet as ll, which symbol is called "double l."

Listen to a couple of words which have the "double l" sound. (3)

+

(llama)	sheep
(pilla)	just who

−

● The difference between initial r and ll is that r is formed close to the front of the mouth right behind the teeth, while the ll is formed further back. Both of them have a definite "buzzed" quality.

As you listen to the two words below, see if you can hear the difference between the r of the first word and the ll of the second.

+ (4)

A. (raku)

B. (llaki)

Listen to them once more.

C. (raku)

D. (llaki)

−

- We will use two verbs which sound very much alike to help you hear the difference between r and ll. Compare:

(rura)	to do
(llulla)	to tell a lie

As several forms of both these verbs are pronounced below, write ll or r after each word to indicate which of the two sounds you hear. (5)

+

A. ( )	A. r
B. ( )	B. ll
C. ( )	C. ll
D. ( )	D. r
E. ( )	E. r
F. ( )	F. r
G. ( )	G. ll
H. ( )	H. ll

−

- Write either do or lie after each word below as you hear it, depending on which verb the word is formed from.

(6)

+

A.	( )	A. do
B.	( )	B. lie
C.	( )	C. do
D.	( )	D. do
E.	( )	E. lie
F.	( )	F. lie

- Pronounce each word below and listen carefully to the confirmation response to see if you are saying the r correctly. (7)

A.	rumi	( )
B.	ruku	( )
C.	rurajuni	( )

–

- Now you will pronounce the ll sound. (Remember that it is like the s in measure.) (8)

+

A. Pronounce each word twice after the voice on the tape:

1.	(alilla)	X	(allilla)	X	just good
2.	(mayllani)	X	(mayllani)	X	I wash
3.	(llaki)	X	(llaki)	X	sad
4.	(llama)	X	(llama)	X	sheep

B. Pronounce each word and then listen for confirmation.

1. llakta	X	city	( )
2. pilla	X	who	( )
3. llullarka	X	lied	( )

−

- Say the following two words rapidly several times, one after another. You should be able to feel your tongue move back and forth (forward and backward) from the r to the ll. (9)

llama

rama

- Pronounce each of the following words. Listen carefully to the ll's and r's in the confirmation response to see if you were saying them correctly. (10)

+

A.	rurani	X	I do	( )
B.	llullani	X	I lie	( )
C.	rurarka	X		( )
D.	llullarka	X		( )
E.	raku	X	wide	( )
F.	llaki	X	sad	( )
G.	runalla	X	just a man	( )
H.	rinlla	X	he just goes	( )

- Pronounce each of the following words.
  Then listen to the confirmation. (11)

A. kutinka X ( )

B. chagropi X ( )

C. Juanta X ( )

D. ñanpi X ( )

E. kaymandachu X ( )

F. mikunata X ( )

G. kanchu X ( )

H. Joséka X ( )

- Pronounce each of the following words.
  (12)

A. llakata X ( )

B. ruku X ( )

C. rurajun X ( )

D. llullajun X ( )

E. rupay X ( )

F. alilla X ( )

G. rurarka X ( )

H. llullarka X ( )

UNIT 6

MODULE A - LISTENING COMPREHENSION

CONTENT

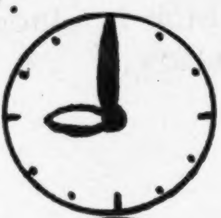
I.	Future tense	with -gri
II.	Numbers 1-10	
III.	Telling time	
IV.	Modifying the time of the action of the sentence	with -kaman, -ngakaman, -manda---kaman, -ta
V.	Question words:	imahorastah, mashnatah, mashna tiempotatah
VI.	Additional vocabulary	sama, tiya, puñu, shaya, kaya

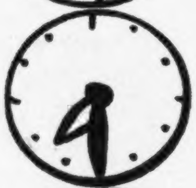
OBJECTIVES

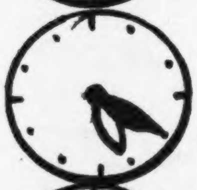
I.	Given:	A specified time of day in Quichua.
	Behavior:	Say the same time in English.
II.	Given:	Any of the Quichua words for the numbers one to ten (shuh-----chunga).
	Behavior:	Give the numeral which corresponds to that word.
III.	Given:	Any familiar verb spoken in the future (-gri) tense.
	Behavior:	Classify that verb as future.
IV.	Given:	Any of the three question words (specified in content V above) in a Quichua sentence.
	Behavior:	Give an English equivalent of that question word.

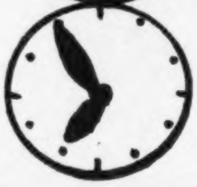
V. Given:	Any of the four constructions (specified under content IV above) in a written Quichua utterance.
Behavior:	Describe the limitation which is placed on the utterance by that construction.

- It is assumed in this module that you are familiar with Spanish numbers and how to tell time in Spanish. The following examples may serve as a review. (1)

A.  Son las nueve

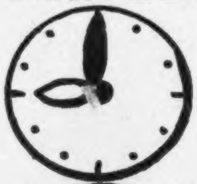
B.  Son las siete y media.

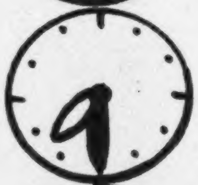
C.  Son las cinco y veinte.

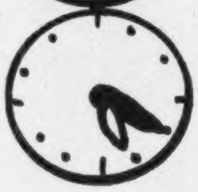
D.  Son las cinco para las siete.

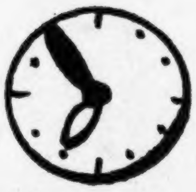
- The practice of telling time (with clocks) has entered Quichua from the Spanish culture. Thus, the system used to tell time is basically Spanish. (2)

Below are the same examples given in frame 1, but expressed this time in Quichua. Compare frame 2 with frame 1.

A.  Las nuevemi.

B.  Las siete y mediami.

C.  Las cinco y veintemi.

D.  Cinco para las sietemi.

Note that the Quichua method is exactly like the Spanish except that the verb (ser) has been dropped from the Quichua surface structure and the major focus marker (-mi) has been added.

Which of the following is the Quichua way of saying 8:15 ?

A. Son las ocho y cuarto.

B. Las ocho y cuartomi.

B

- Say an English equivalent for each of the following times. (3)

+

A. (Las docemi.)	A. 12:00
B. (Las once y mediami.)	B. 11:30
C. (Veinte cinco para las cuatromi.)	C. 25 minutes to 4:00
D. (Cuarto para las ochomi.)	D. A quarter to 8:00
E. (Las cinco y diezyochomi.)	E. 5:18
F. (La unami.)	F. 1:00
G. (Nueve para las tres.)	G. 9 minutes to 3:00

–

- In addition to time, Spanish numbers are also used sometimes for other purposes in Quichua. However, the native Quichua system, which you may have already been exposed to, is still the most used number system.

Listen: (4)

+

(shuj) - 1

(ishkay) - 2

(kinsa) - 3

(chusku) - 4

(picha) - 5

(sukta) - 6

(kanchis) - 7

(pusaj) - 8

(iskun) - 9

(chunga) - 10

–

If you know each of these Quichua words well enough to identify the number that goes with it, go ahead to frame 7 and move the tape ahead to the next white splice. If you need more work on these numbers, do frames 5 and 6.

● Say the English equivalent for each word.

(5)

+

A.	(shuj)	X	A. one
B.	(kinsa)	X	B. three
C.	(picha)	X	C. five
D.	(chusku)	X	D. four
E.	(ishkay)	X	E. two
F.	(kinsa)	X	F. three
G.	(picha)	X	G. five

H. (shuj)	X	H. one
I. (picha)	X	I. five
J. (chusku)	X	J. four
K. (ishkay)	X	K. two
L. ( )	X	L. four
M. ( )	X	M. one
N. ( )	X	N. three
O. ( )	X	O. two
P. ( )	X	P. five

- Say an English equivalent. (6)

A. (canchis)	X	A. seven
B. (pusaj)	X	B. eight
C. (chunga)	X	C. ten
D. (sukta)	X	D. six
E. (iskun)	X	E. nine
F. (sukta)	X	F. six
G. (chunga)	X	G. ten
H. (pusaj)	X	H. eight
I. (iskun)	X	I. nine
J. (chunga)	X	J. ten
K. (canchis)	X	K. seven
L. ( )	X	L. eight

M. ( ) X	M. seven
N. ( ) X	N. ten
O. ( ) X	O. nine
P. ( ) X	P. six

- As you hear each word below, write the number in the blank which corresponds to that word. (7)

A. ( ) ________	A. 4
B. ( ) ________	B. 8
C. ( ) ________	C. 3
D. ( ) ________	D. 7
E. ( ) ________	E. 5
F. ( ) ________	F. 1
G. ( ) ________	G. 10
H. ( ) ________	H. 6
I. ( ) ________	I. 2
J. ( ) ________	J. 9

–

- Listen to the following sentence. (8)

+

(Ñukaka kaypimi trabajagrini.)

–

This sentence means "I will work here" or "I'm going to work here".

Can you find the affix in the sentence above which makes the verb future tense?	-gri

- The affix can be thought of as changing verbs to future time the same way that -rka changes them to past.

  Compare:

  PAST: rirkani-----I went

  FUTURE: rigrini-----I will go

  Here is a new verb: sama--to rest

  What is the meaning of: (9)

+

A. (samagrini)	A. I will rest. I'll rest.
B. (samagrin)	B. He'll rest.
C. (samagringi)	C. You'll rest.

- Listen: (10)

  (Ñukaka las trestami samagrini.)

  Meaning: I'll rest at 3 o'clock.

  Give an English equivalent for each of the following.

A. (Payka las cinco y mediatami samagrin.		X	A. He'll rest at 5:30.
B. (Imahoratah trabajagringi?)		X	B. When will you work?
C. (Kayami trabajagrini.)	kaya=tomorrow	X	C. I'll work tomorrow.

–

- Classify each of the following verbs as present, past, or future. (11)

+

A. (kawsani)	A. present

B. (kawsagrini)	B. future
C. (kawsarkani)	C. past
D. (randirka)	D. past
E. (samarka)	E. past
F. (mikugringi)	F. future
G. (randin)	G. present
H. (randigrin)	H. future
I. (charirkangi)	I. past
J. (charigringi)	J. future
K. ( )	K. future
L. ( )	L. present
M. ( )	M. future
N. ( )	N. past
O. ( )	O. future

–

● In each of the utterances below, Rafael is engaged in some activity. As you listen to each sentence, deride whether the utterance indicates that Rafael has already performed the activity, or whether he has yet to do it. (12)

+

A. ( )	A. Has already done.
B. ( )	B. Will do it.
C. ( )	C. Will do.
D. ( )	D. Has done.

E. ( )	E. Has done.
F. ( )	F. Will do.

- Put a check by each utterance which describes a future activity. (13)

A. ( )	A. X
B. ( )	B.
C. ( )	C.
D. ( )	D.
E. ( )	E.
F. ( )	F.
G. ( )	G. X
H. ( )	H. X
I. ( )	I.
J. ( )	J.
K. ( )	K.
L. ( )	L. X

−

- Listen to the following question. (14)

+

(Mashna churitatah charingi?)

−

Mashnatah means "how many". Thus, the question above is equivalent to "How many sons do you have?"

Notice that the question marker (-tah) is placed on the noun "churi." This usage is like which other question word of the three below that we have already studied?

A. imatatah

B. pipahtah

C. maypitah

B (as in "Pipah autotah chayka?")

● Except for a couple of exceptions, which will be shown to you presently, mashnatah is only used with nouns which can be counted--Thus, Mashna wawkitatah charingi? is well-formed because it can be answered with something like Kinsa wawkitami charini; however, Mashna yakutatah charingi? is unacceptable because you cannot say Kinsa yakutami charini. (I have three waters).

In other words, mashnatah means "how many", but not (except for about two exceptions) "how much."

Which of the following is not a legitimate use of mashnatah? (15)

A. Mashna mikunatatah charingi?

B. Mashna autotatah charingi?

B

● Listen: (16)

+

(Mashna wagratah tiyan?)

–

Meaning: How many cows are there?

The new verb (tiya) is equivalent to "there are" or Spanish haber.

Compare:

Hay un libro. Libromi tiyan.	There is one book.

Give an English equivalent for the following short dialogue.

+

A. (Mashna camisatah tiyan?)	A. How many shirts are there?
B. (Picha camisami tiyan.)	B. There are five shirts.

−

● Two observations should be made about the dialogue you heard in the last frame, i.e: (17)

Mashna camisatah tiyan

Picha camisami tiyan.

1. Camisa is not the object of tiyan, so it does not carry the -ta object marker. Tiya, like ka, never takes objects.

Examples:

Runami kani.	(I am an Indian)
Ishkay runami tiyan.	(There are two Indians)

But:

Runatami rikuni.	(I see an Indian)

2. The plural suffix -kuna is not needed when a number is used with a noun, though it may be used.

Kinsa runa Kinsa runakuna	three men

Kinsa tells us that more than one Indian is referred to, hence -kuna, if used, is merely redundant.

A. Which of the following is correct?

1. Sukta alkutami tiyan.

2. Sukta alkumi tiyan. — 2

B. Which of the following is correct?

1. Mashna wawkitah charingi?

2. Mashna wawkitatah charingi? — 2

C. Which of the following is correct?

1. Chunga kaspikunami tiyan.

2. Chunga kaspimi tiyan. — 1 and 2

● Give an English equivalent. (18)

+

A. (Las diez y veintemi)	X	A. It's 20 minutes after 10:00.
B. (Ishkay tandatami randigrini.)	X	B. I'll buy two (loaves of) bread.
C. Mashna ventanatah kaypi tiyan?		C. How many windows are there in here?
D. (Chuskumi tiyan.)		D. There are four.
E. (Mashna kulkitatah charingi?) Hint: This is one of the two exceptions where mashnatah can refer to non-count nouns.		E. How much money do you have?

–

● Listen to another question. (19)

+

(Mashna tiempotatah trabajarkangi?)

–

Meaning: (For) How long did you work?

OBSERVATIONS:
1. Tiempo (time) is borrowed from Spanish. The suffix -ta is used here much like we would use "for" in English. Thus, a literal translation of the question might be "For how much time-----?" or "How long--?"
2. Tiempo is the other example where mashnatah is used with a non-count noun (i.e. how much time)

How would you translate the following sentence?

+

(Mashna tiempotatah samagringi kanka?) How long will you rest? or For how much time will you rest?

● Listen to one more question. (20)

(Imahorastah Riobambaman rirkangi?)

–

Meaning: What time (when) did you go to Riobamba?

Imahorastah is almost exactly like a previous word you learned: imahoratah.

Compare: imahorastah

imahoratah

Both of these mean "what time" or "when". A (with horas) is used to ask for a specific time of day. (e.g. 3 o'clock), while B (with hora) is used to inquire about more general time (e.g. Tuesday)

Match each of the following Quichua questions with the most appropriate English answer.

A. Imahoratah shamurka? 1. He came last week. A-1

B. Imahorastah shamurka? 2. He came at ten thirty. B-2

A. Which of the following question words would be best for asking how long it took her to prepare dinner? (21)

1. (   )

2. (   )

3. (   )

4. (   ) 4

B. Which of the following might be used to find out how many chickens Rafael has?

1. (   )

2. (   )

3. (   )

4. (   ) 2

C. Which of the following would be best to find out what hour of the day Raul arrived home from Quito?

1. (   )

2. (   )

3. (   )

4. (   ) 4

D. Which of the following would be best for asking Tom when he is going to leave for Ecuador?

1. ( )

2. ( )

3. ( )

4. ( ) 3

–

● Listen: (22)

+

(Ñukaka las seiskama(n)mi puñugrini.)

–

This sentence means "I'll sleep until six o'clock." Can you find the new suffix which means "until"? kama (n)

● The parenthesis on the final n of kama(n) are put there because, even though the n is regularly pronounced in Otavalo, it is not in some other parts of Ecuador; moreover, the original Quichua usage is kama. You should pronounce it now as kaman, but depending on where you go in Ecuador, you may need to change to -kama later on. We will write this suffix hereafter as kaman, but remember that the n is regional. (23)

Given the basic meaning of -kaman as "until" or "to the point of," how would you translate each of the following?

A. Sabadokamanmi trabajagrini.	A. I'll work until Saturday.
B. Las sietekamanchu samagringi?	B. Are you going to rest until seven?

C. Otovalokamanmi rirka.

C. He went "until" Otavalo. ("As far as Otavalo.")

● A few frames ago you saw the verb puñu, which means "sleep".

If your friend Rafael, who likes to sleep until 6:00 or 7:00 in the morning, came up to you and said something like the sentence below, do you think he would be bragging or complaining? (24)

+ ( )

−

Your choice. He would probably be complaining at having to get up so early, but then again he just might be bragging about being able to get up at that hour (4:00 a.m.)

● Can you discover the meaning of the following sentence? (25)

(Alfonsoka las diezmanda las cincokaman puñurka.)

Alfonso slept from ten until six.

● When -kaman is attached to a verb, it changes slightly. Listen. (26)

+ (Kan shamungakamanmi samagrini.)

− Meaning: I'll rest until you come.

Can you find the new form of kaman which attaches to verbs?

-ngakaman

- Give an English equivalant for each of the following. (27)

A. kan mikungakaman	A. Until you eat.
B. ñuka shamungakaman	B. Until I come.
C. pay kulkita charingakaman	C. Until he has money.
D. Antonio Otavaloman ringakaman	D. Until Juan goes to Otavalo.

- Compare: (28)

A. Kan shamungakamanmi samagrini.

B. Kanka shamugakamanmi samagringi.

A. I'll wait until you come.

B. You'll wait until (someone else) comes.

The minor focus (-ka) on kan in sentence B designates kan as the subject of the sentence. Therefore, kan goes with the final verb (samagringi) and is not a part of the -ngakaman phrase.

If you want a noun to be part of the -ngakaman phrase, it cannot carry any focus marker. The focus suffixes can only be placed at the end of the phrase (after -ngakaman).

Which of the following is incorrect for "I'll work until she goes"?

A. Payka ringakamanmi trabajagrini.

B. Pay ringakamanmi trabajagrini. A

In the following sentence, with which verb (v1 or v2) does Juan belong?

v1 v2

Juanka mikungakamanmi kayni kagrin v2

- Here is a new verb. Listen. (29)

+

(shuyagrini)

–

This verb means "to wait". What tense is the above form? future

---

- Give an English equivalent for each of the following. (30)

+

A. (Ñukaka las ochokamanmi shuyagrini.) X A. I'll wait until 8 o'clock.

B. (Ñukaka nuka mikungakamanmi shuyagrini.) X B. I'll wait until I eat.

–

- Give an English equivalent. (31)

A. mashnatah	A. how many
B. imahorastah	B. when (specific)
C. mashna tiempotatah	C. how long

- One more suffix needs to be further classified.

You should recognize the use of -ta in the following statement. (32)

Sabadotami rigrini.

Here the meaning of _ta is similar to "on what day" or "at what time".

What is the meaning of the following sentence?

Las nuevetami puñugrin. — He'll sleep at 9:00.

- In the sentence which follows, -ta is used just slightly differently than it was in the last frame. (33)

Iskay horastami puñurkani.

I slept for two hours.

Here -ta seems to function like English for, although you might think of the above sentence as saying "I slept at two hours."

Just remember that -ta is used with time to express how long as well as when.

Compare:

A. Las nuevetami samagrini. I'll rest at 9:00.

B. Ocho horastami samagrini. I'll rest for 8 hours.

- Give an English equivalent. (34)

A. 1. (Mashna tiempotatah trabajangi?)	X	A. 1. How long do you work?
2. (Seis horastami.)	X	2. (For) six hours.
B. 1. (Imahorastah trabajangapah rigringi?)	X	B. 1. When

		will you go to work ?
2. (Las sietetami.)	X	2. At seven o'clock.
C. 1. ( )	X	C. 1. How long did you rest ?
2. ( )	X	2. (For) two hours.

● A. Manuel was taking a rest. Which of the following tells the time when Manuel stopped resting ? (35)

1. ( )
2. ( )
3. ( ) 2

B. Which of the following explains both when Manuel started to rest and when he finished resting ?

1. ( )
2. ( )
3. ( )
4. ( ) 4

C. Which of the following tells "how much time" Manuel rested ?

1. ( )
2. ( )
3. ( ) 1

D. Which of the following seems to indicate that Manuel stopped resting because of what someone else did?

1. ( )

2. ( )

3. ( )

4. ( ) 2

E. Which of the following tells what time it was when Manuel started to rest?

1. ( )

2. ( )

3. ( ) 3

● Write the appropriate numeral in the blank as you hear each of the following Quichua numbers. (36)

+

A. ( ) ________ A. 7

B. ( ) ________ B. 2

C. ( ) ________ C. 5

D. ( ) ________ D. 10

E. ( ) ________ E. 6

F. ( ) ________ F. 1

G. ( ) ________ G. 3

H. ( ) ________ H. 9

I. ( ) ________ I. 8

J. ( ) ________ J. 10

–

● Say an English equivalent for each of the following. (37)

+

A. ( )	X	A. 8 o'clock
B. ( )	X	B. A quarter to 2:00.
C. ( )	X	C. 13 minutes after 7:00.

−

● Give an English equivalent of the question word in each utterance below. (Only the question word--not the whole sentence.) (38)

+

A. ( )	X	A. How many?
B. ( )	X	B. When, What time (specific)
C. ( )	X	C. How long? (For how much time?)

−

● As you listen to each of the following sentences, circle yes if the verb expresses future action. Otherwise circle no. (39)

+

A. ( )	yes no	A. no
B. ( )	yes no	B. yes
C. ( )	yes no	C. yes
D. ( )	yes no	D. no
E. ( )	yes no	E. yes
F. ( )	yes no	F. no
G. ( )	yes no	G. no

H. ( ) yes no	H. yes

- The action of each of the sentences below is limited or modified in some way. As you read each sentence explain in what way each is modified or limited. (40)

HINT: All of the modifications have to do with the time of the action of the sentence.

	In your own words:
A. Ñukapah taytaka las cincokamanmi puñun.	A. The action of the sentence (sleeping) takes place up to or until a certain time. (5:00).
B. Mariaka sabadotami tajshagrin.	B. The action takes place at or on a certain time (in this case Saturday).
C. Pay shamungakamanmi mikurkani.	C. The action takes place until something else happens. (Until he comes).
D. Lunesmanda vierneskamanmi trabajani.	D. The action takes place from one point in time to another point in time (From Monday to Friday).

E. Ocho horastami pun͠urkani.	E. The action takes place for a certain amount of time. (For 8 hours).

UNIT 6

MODULAR B - SPEAKING

CONTENT

I.	Future tense	with -gri
II.	Numbers 1-10	
III.	Telling time	
IV.	Modifying the time of the action of the sentence	with -kaman, -ngakaman, -manda---kaman, -ta
V.	Question words:	imahorastah, mashnatah, mashna tiempotatah
VI.	Additional vocabulary	sama, tiya, puñu, shaya, kaya

OBJECTIVES

I.	Given:	Any Arabic numeral from 1-10
	Behavior:	Say the Quichua word for that number.
II.	Given:	Any time of day on a clock (real or simulated).
	Behavior:	Express that time in Quichua
III.	Given:	Instructions defining appropriate situations.
	Behavior:	Generate Quichua sentences using the future regular tense.
IV.	Given:	Instructions defining appropriate situations.
	Behavior:	Generate Quichua utterances which are limited or modified by the following elements-- 1. -kaman

2. -ngakaman

3. -ta (with time)

4. -manda---kaman

V. Given:	Instructions defining appropriate situations.
Behavior:	Generate spoken Quichua sentences asking each of the following questions--

1. imahorastah

2. mashnatah

3. mashna tiempotatah

4. Ishkay horasta } chu
   Las treskaman }

- The future tense of the verb may be formed by inserting the affix -gri in the present tense form, as follows: (1)

Present		Future
mikuni--------->	miku$\overset{\text{gri}}{\downarrow}$ni -------->	mikugrini
mikungi -------->	miku$\overset{\text{gri}}{\downarrow}$ngi ------->	mikugringi
mikun---------->	miku$\overset{\text{gri}}{\downarrow}$n--------->	mikugrin

Write the future tense forms of the three verbs below.

1. randini	1. randigrini
2. tiyan	2. tiyagrin
3. shuyangi	3. shuragringi

- Add mentally the appropriate pronoun to each of the following verbs and say the whole phrase. Think of the meaning each time you say an utterance. (2)

A. ________________ kawsagrin ( )

B. ________________ kawsagringi ( )

C. ________________ kawsagrini ( )

D. ________________ puñugringi ( )
puñu= to sleep

E. ________________ puñugrin ( )

F. ________________ puñugrini ( )

- Add the appropriate future tense form of riku (to see) to each pronoun below and say the whole phrase (3)

A. ñukaka ________________ (   )

B. payka ________________ (   )

C. kanka ________________ (   )

D. payka ________________ (   )

E. ñukaka ________________ (   )

F. kanka ________________ (   )

−

- Below is a verb that you have never seen before. It means "to wash". (e.g. washing clothes).

tajsha

A. Repeat the verb root which means "wash" after the voice on the tape.

+ . (4)

tajsha X

B. Now say the three future tense forms of taksha which go with the pronouns at the left.

1. ñuka ________________ (   )
2. kan ________________ (   )
3. pay ________________ (   )

−

- (Some / all / most) Quichua verbs can be made future by the addition of the -gri affix. (5) all

---

- Give the verb form requested for each item below. (6)

A. Say any future tense form of riku (to see).	A. rikugrini rikugringi rikugrin any one of these
B. Any present tense form of sama.	B. samani samangi saman
C. Any past tense form of miku.	C. mikurkani mikurkangi mikurka
D. Any future tense form of shuya (to wait).	D. shuyagrini shuyagringi shuyagrin
E. Any future tense form of rura.	E. riragrini ruragringi ruragrin
F. Any past tense form of puri.	F. purirkani purirkangi purirka
G. Any present tense form of ka.	G. kani kangi kan
H. Any future tense form of yachaju	H. yachajugrini yachajugringi yachajugrin

NOTE: All of the above are also acceptable if the progressive aspect has been added. (e.g. samajuni)

- Using the combination charts below, write several Quichua sentences in the future tense. Be sure to add the appropriate person endings. (7)

(location)

nuka pay	ka	wasi llakta	pi	mi	Future tense of sama

(direction - motion)

(OPTIONAL)

nuka pay	ka	wasi llakta	manda	llakta wasi	man	mi	Future tense of puri

1. ______________________ I will rest in the house.

2. ______________________ He will rest in the house.

3. ______________________ I'll walk home.

4. ______________________ I'll walk to town.

5. ______________________________ He'll walk home from town.

6. ______________________________ I'll rest in town.

7. ______________________________ I'll walk from the house into town.

8. ______________________________ He'll walk from town to the house.

- Generate a spoken Quichua equivalent for each of the following. (8)

A. He will go.	A. (Payka rigrin.)
B. Juan will buy food.	B. (Juanka mikunata randigrin.)
C. I'll work on Saturday.	C. (Nukaka sabadotami trabajagrini.)
D. I'll do that.	D. (Nukaka chayta ruragrini.)
E. You'll come.	E. (Kanka shamugringi.)

- Below are written several different times of the day in Spanish. Say the Quichua equivalent of each. (9)

A. Son las tres.	A. Las tresmi.
B. Son cuarto para las ocho.	B. Cuarto para las ochomi.
C. Son las siete y media.	C. Las siete y mediami.
D. Son la una y cinco.	D. La una y cincomi.
E. Son las diez para las cuatro.	E. Diez para las cuatromi.

- Say each time of day below in Quichua. (10)

NOTE: The focus marker -mi, as always, is optional.

A. 5:00	A. Las cincomi.
B. 6:10	B. Las seis y diezmi.
C. 9:40	C. Veinte para las diezmi.
D. 3:30	D. Las tres y mediami.
E. 12:00	E. Las docemi.
F. 1:00	F. La unami.
G. 10:23	G. Las diez y veinteytrestami.
H. 8:31	H. Veinteynueve para las nueve.

- If you can count from 1-10 in Quichua, to go frame #13, and move the tape to the next white splice. Otherwise, do this frame.

In this frame you will learn to count in sequence from 1-5. You are to repeat each word in the sequence after the voice on the tape. After two full repetitions the tape voice will start dropping one number from the end of the sequence each time. You should say the whole sequence each time and supply the missing numbers.

Example of the sequence:

A. one, two, three, four, five

B. one, two, three, four, . . .

C. one, two, three, . . ., . . .

etc. (11)

+

A. (1) x (2) x (3) x (4) x (5) x

B. (etc.)

C. ( )

D. ( )

E. ( )

F. ( )

Say the whole sequence along and listen for confirmation.

G. X ( )

- Count from 6-10 the same way you did from 1-5 in the last frame. (12)

A. (6) x (7) x (8) x (9) x (10) x

B. (etc.)

C. ( )

D. ( )

E. ( )

F. ( )

Now say the whole sequence alone.

G. X ( )

–

● A. Count slowly from 1-10. As you say each number listen for confirmation. The English numbers at the left will not be read aloud, but will correspond to the Quichua number you are saying. (13)

+

1. X ( )

2. X ( )

3. X ( )

4. X ( )

5. X ( )

6. X etc.

7. X

8. X

9. X

10. X

B. You may repeat the sequence 1-10 once more below if you like. Otherwise turn the tape ahead to the white splice and begin at the next frame.

1. X ( )
2. X ( )
3. X ( )
4. X etc.
5. X
6. X
7. X
8. X
9. X
10. X

● Say the Quichua word which corresponds to each numeral below. Again, the English number will not be pronounced aloud. (14)

2 X ( )

3 X ( )

5 X ( )

4 X etc.

1 X

5 X

3 X

4	X
1	X
2	X

- Say the corresponding Quichua word (15)

8	X	( )
7	X	( )
10	X	( )
9	X	etc.
6	X	
9	X	
7	X	
10	X	
8	X	
6	X	

- Say the corresponding Quichua word. (16)

3	X	( )
9	X	( )
6	X	( )
5	X	etc.
2	X	
8	X	

10	X
4	X
1	X
7	X

● A. Can you give the meaning of the following short dialog? (17)

+

1. (Mashna wasitah tiyan?)	1. How many houses are there?
2. (Chusku wasimi tiyan.)	2. There are four houses.

Tiya, you remember, is like Spanish haber, or English there are (is). It is always used in the 3rd person.

Repeat this verb after the tape.

(tiyan) X (tiyan) X

B. Answer the following questions using the information given in the pictures.

1. (Mashna wawatah tiyan?)	X	1. (Kihsa wawami tiyan.)
2. (Mashna librotah tiyan?)	X	2. (Kanchis libromi tiyan.)
3. ( )	X	3. (Picha lapismi tiyan.)

4. (   )   X   4. (Chunga automi tiyan.)

5. (   )   X   5. (Shuj michami tiyan.)

- Review briefly the following time adverb suffixes: (18)

1. -kaman - until

2. -ngakaman - until (with verbs)

3. -ta - which time
length of time

Examples:

1. Kayakaman -- until tomorrow

2. Puñungakaman -- Until (someone) sleeps

3. Las ochotami -- at 8 o'clock
Ishkay horastami -- for two hours

- Match the construction on the left with the English phrase on the right which is compatible with it. (19)

A. -ta	1. You won't know until tonight.	A-2
B. -ngakaman	2. I waited for two years.	B-3
C. -kaman	3. "Don't shoot 'till you see the whites of their eyes!"	C-1

● A. Generate spoken Quichua equivalents of the following phrases. (20)

1. until Saturday	X	1. (sabadokaman)
2. until 7:30	X	2. (las siete y mediakaman)
3. until May	X	3. (mayokaman)

B. The word for afternoon is:

(chishi)

How would you say "until afternoon"? (Chishikaman)

● A. Generate Quichua equivalents of the following. (21)

1. until you eat	X	1. (Kan mikungakaman)
2. until he works	X	2. (Pay trabajangakaman)
3. until she buys the food	X	3. (Pay mikunata randingakaman)
4. until I come here	X	4. (Ñuka kayman shamungakaman)

B. The verb which means "ro rain" is:

(tamya)

How would you say "until it rains"? (tamyangakaman)

● A. Generate Quichua equivalents. (22)

1. for five hours	1. (picha horasta)
2. for a week	2. (semanata)

3. at seven o'clock	3. (las sieteta)

B. The word for day is:

(punlla)

How would you say "for two days"?	(ishkay punllata) or (ishkay punllakunata)

–

● Listen to the following sentence. (23)

+

(Carloska rumitami rikurka.)

–

Meaning: Carlos looked at the rock.

This sentence is interesting enough to say at least once more. You say it--them listen for confirmation.

+

X	( )

–

Now using the sentence above as a model, make the following modifications.

A. Say that Carlos looked at the rock on Sunday.	A. Domingotami Carloska chay rumita rikurka.
B. Say that he looked at the rock for three hours.	B. Payka tres horastami rumita rikurka.
C. Say that he looked at it until 6 o'clock.	C. Las seiskamanmi payka rumita rikurka.
D. Say that he looked at the rock until the cows came.	D. Payka wagrakuna shamungakamanmi rumita rikurka.

- Answer each of the following questions with the information given by the key word. (24)

+

A. (Imahorastah shamurka Juanka ?) key word: 6:00	A. (Juanka las seistami shamurka.)
B. (Mashna panitatah charin Alfredoka ?) key word: 4	B. (Alfredoka chusku panitami charin.)
C. (Imahorastah randingapah rigringi ?) key word: 3:30	C. Las tres y mediatami randingapah rigrini.)
D. (Mashna tiempotatah puñunkangi ?) key word: 9 horas	D. (Ishkun horastami puñunkani.)

−

- Answer each of the following questions, using the key word as the basis for your answer.

Review note: sama - to rest

puñu - to sleep

shuya - to wait

(25)

+

A. (Mashna tiempotatah samagringi ?) key word: for six hours	A. (Ñukaka sukta horastami samagrini.)
B. (Mashna tiempotatah puñun Gladyska ?) key word: from 10:00 to 6:00	B. (Gladyska las diezmanda las seiskamanmi puñun.)
C. (Mashna tiempotatah shuyagringi ?) key word: until you work	C. Kan trabajangakamanmi shuyagrini.)

−

● A. Say the question word which you would use to ask "how many". Listen for confirmation and then say it again. (26)

+

X ( ) X

B. Say the question word which you would use to find out the time of day.

X ( ) X

C. Say the question word which you would use to ask "how long" or "for how much time".

X ( ) X

-

● Compare: (27)

A. imahorastah

B. mashna tiempotatah

Note the presence of the verb object marker -ta in the second question and its absence in the first. We would expect the -ta to also occur in the answer to an imahorastah question, e.g.

Q. Imahorastah-----?

A. Las trestami-----.

For some reason the -ta is optional in both imahorastah and imahoratah. Corresponding forms with the -ta (imahorastatah and imahoratatah) do exist, but the forms without the -ta seem to be most common.

You still need to use the -ta when you ask the question ____________, but not when you ask the question____________.

mashna tiempotatah

imahora(s)tah

- Say a Quichua equivalent for each English sentence below. (28)

+

A. How long will you live here?	A. (Mashna tiempotatah kaypi kawsagringi?)
B. What time did she come?	B. (Imahorastah shamurka payka?)
C. How many dogs are there?	C. (Mashna alkutah tiyan?)
D. How many friends do you have?	D. (Mashna amigotatah chagringi?) Did you get the -ta in amigo?

−

- Listen to the following utterance. (29)

+

(Jaimeka manzanakunatami mikurka.)

−

Meaning: Jaime ate (some) apples.

Assume that you want to find out more details about what Jaime did. . . so you must ask each of the questions below in Quichua.

The response on the tape will confirm your question and then give an answer.

+

A. Ask what time Jaime ate the apples.	A. (Imahorastah Jaime mansanata mikurka?)
B. Ask how many apples he ate.	B. (Mashna manzanatatah mikurka?)

C. Ask if Jaime ate five apples.	C. (Jaime picha manzanatachu mikurka ?)
D. Ask how long he was eating. (HINT: You will need progressive aspect.)	D. (Mashna tiempotatah mikujurka payka ?)

● A word in review about -chu. (30)

Note the following questions.

A. Picha manzanatachu mikurka ?

Did he eat five apples ?

B. Ishkay horastachu puñurkangi ?

Did you sleep for two hours ?

C. Las cincokamanchu trabajagringi ?

Will you work until 5:00 ?

As before, the -chu goes on the part of the question where the alternative is asked for.

Did he eat five apples ? (or four, etc.)

Generate Quichua equivalents for the following questions.

A. Did you sleep for ten hours ? (or for three, etc.)	A. Kanka chunga horastachu puñurkangi ?
B. Did you (or someone else) sleep for ten hours ?	B. Kanchu chunga horasta puñurkangi ?

C. Did you sleep (or not)?	C. Kanka pun̆urkangichu?

● Say a Quichua equivalent. (31)

A. How much money do you have?	A. Mashna kulkitatah charingi?
B. I'll work until 6:00.	B. Las seiskamanmi trabajagrini.
C. How long will you wait?	C. Mashna tiempotatah shuyagringi?
D. It's 25 minutes after six.	D. Las seis y veinteycincomi.
E. I'll wait for three hours.	E. Kinsa horastami shuyagrini.
F. What time will Maria come?	F. Imahorastah shamugrin Mariaka?
G. I have two houses.	G. Ishkay wasitami charini. (or wasikunatami)
H. Will you wait until three o'clock?	H. Las treskamanchu shuyagringi?
I. Yes, I'll wait until she goes.	I. Ari, pay ringakamami shuyagrini.
J. Did you come at 3:00?	J. Las trestachu shamurkangi?

- Say the Quichua word which corresponds to each number below. (32)

+

A. 5 X ( )

B. 6 X ( )

C. 3 X ( )

D. 9 X ( )

E. 7 X etc.

F. 2 X

G. 8 X

H. 1 X

I. 4 X

J. 10 X

–

- Say in Quichua the time of day represented on each clock below. (33)

A.

B.

C.

D.

A. Las ochomi.

B. La una y mediami.

C. Diez para las cuatromi.

D. Las once y cincomi.

● A. Last Sunday Rafael went to Church for the first time in seven years. Assume that you are talking to him about this experience. (34)

1. Ask Rafael what time he went to church.	1. Rafael, imahorastah iglesiaman rirkangi?
2. Ask him how long he was there.	2. Mashna tiempotatah chaypi karkangi?

Assume that Rafael was in the church from 9:00 to 11:00. You play the part of Rafael and use this information to answer the two questions you just asked above.

1. X	1. Ñukaka las nuevetami rirkani.
2. X	2. Ishkay horastami chaypi karkani. or Las nuevemanda las oncekamanmi chaypi karkani.

B. Ask Rafael one of the following. (In connection with the situation of part A.)

1. If he waited at home until 9:00.	1. Kanka las nuevekamanchu wasipi shuyarkangi?
2. If he went home at 11:00.	2. Kanka las oncetachu wasiman rirkangi?

C. Answer the following questions with the information of the key phrases.

1. What time will you eat? key phrase: 12:00	1. Las docetami mikugrini.
2. How many Indians (pictures) are there on this page? key phrase: count them yourself and give the total	2. Shuj runami tiyan.
3. How long did you sleep last night? key phrases: from _____ to _____	3. Ñukaka las ___ manda las ___ kamanmi punurkani. [Any hour of your choice. . . seis, nueve, etc.]
4. How long will Jose wait? key phrase: until Maria comes.	4. Joseka Maria shamungakamanmi shuyagrin.
5. How long are you going to rest? key phrase: until 4 o'clock.	5. Las cuatrokamanmi samagrini.
D. How do you say "How many brothers do you have?" in Quichua?	D. Mashna wawkitatah charingi?

UNIT 6

MODULE C - SPECIAL GRAMMAR MODULE

CONTENT

Additional clarification of the focal suffixes -mi and -ka.

OBJECTIVES

I. Given: The following Quichua sentence:

Jaime manzanata wasipi mikurka.

Behavior: Write and say that sentence in each of the variations below (based on the distribution of -mi and -ka) and explain the rationale for each variation.

A. Pay(ka) manzanatami wasipi(ka) mikurka.

B. Paymi manzanata(ka) wasipi(ka) mikurka.

C. Pay(ka) manzanata(ka) wasipimi mikurka.

D. Pay(ka) manzanata(ka) wasipi(ka) mikurkami.

- The purpose of this module is to further clarify the usage of the focus markers -mi and -ka. Frankly, the usage of these suffixes is one of the most delicate and creative aspects of speaking Quichua. The manner in which they are used or not used gives subtle, but important, changes in meaning. (1)

  By way of review, look at the following sentences, all of which mean

  Jaime will come on Monday.

  A. Jaimeka lunestami shamugrin.

  B. Jaime lunestami shamugrin.

  C. Jaimemi lunesta shamugrin.

  D. Jaimeka lunestaka shamugrinmi.

  Let's take a closer look at each one of these variations and the restrictions governing them.

- Jaimeka lunestami shamugrin. (2)

  The above is a basic sentence pattern. Notice that the subject takes -ka, the verb takes no suffix, and the time adverb takes the primary focus -mi.

  Rule: For a basic conversational pattern, the major focus (-mi) falls on the word which most directly completes the action of the verb or predicate. In this sentence, that word is lunesta, which tells the time of the action.

  Write the primary focus marker in the following sentences, assuming that each sentence follows a basic conversational pattern.

A. Ñuka wasiman rijuni.	A. wasimanmi
B. Alberto tandata randirka.	B. tandatami
C. Maria samangapah rirka.	C. samangapahmi

- Returning to the original sentence: (3)

Jaimeka lunestami shamugrin.

It is postulated that all major elements of the sentence take either -mi or -ka, -mi for any major element which has major focus, -ka for all others. However, as you see above, the verb in this sentence has no -ka.

Rule: The marker -ka is normally* dropped from the surface (spoken) level of the sentence when it is attached to a verb (though we assume that it still exists on an underlying mental level).

*Later on you will discover the special situations where -ka is pronounced on the verb.

Change the following sentences, which we will assume represent some form within the mind, to basic pattern spoken sentences.

A. Ñukaka kaypimi kawsanika.	A. Ñukaka kaypimi kawsani.
B. Tomasmi rirkaka.	B. Tomasmi rirka.

- Returning again to the original sentence: (4)

Jaimeka lunestami shamugrin.

The subject (Jaime) carries the secondary -ka.

Rule: The subject of a sentence, in a normal pattern, usually carries the -ka, though it may optionally be dropped from the surface structure. (Again we assume that it always exists on a mental level.)

What is another possible variation of the following sentence?

Chay alkuka purijun.	Chay alku purijun.

- Following a basic pattern, and assuming that all optional elements are realized write the focus markers in the following sentences: (5)

A. Ñuka *ishkay tandata randigrini.	A. Ñukaka ishkay tandatami randigrini.
B. Pay las seiskaman puñurka.	B. Payka las seiskamanmi puñurka.
C. Kaypi kawsani.	C. Kaypimi kawsani.
D. Mercedes mikunata randingapah rirka.	D. Mercedeska mikunata randingapahmi rirka.
E. Ñuka kan shamunaga kama(n) shuyagrini.	E. Ñukaka kan shamungakamanmi shuyagrini.

*Ishkay is not considered a major element of the sentence. An adjective like this never takes either of the focus markers. Rather, these come after the whole phrase, "ishkay tandata."

● Returning now to the original sentence, let's compare the basic pattern again with the other patterns we listed in the first frame. (6)

Basic: Jaimeka lunestami shamugrin.

Special: A. Jaimemi lunesta(ka) shamugrin.

B. Jaime(ka) lunesta(ka) shamugrinmi.

Notice that the major focus has changed to the subject (Jaimemi) in A and the verb (shamugrinmi) in B. These patterns indicate that those elements (subject and verb) are the most important information in their respective sentences. In other words we are saying in A that Jaime will come rather than, say, John. In B we are saying that Jaime will come (perhaps in answer to a doubt expressed to the effect that he might not come). Both of these are special patterns, based on special situations.

Notice also that the -ka is optional at the spoken level on the verb object, just as it is on the subject.

Explain the difference between each of the following sentences:

A. Ñukaka kay autotami randirkani.	A. Normal sentence pattern, no shifted emphasis.
B. Ñukaka kay autota randirkanimi.	B. Stresses the fact that I bought the car (in response

to some kind of doubt expressed to the contrary).

C. Ñukami kay autotaka randirkani.

C. Stresses that I bought it (not my father or someone else).

● Returning once more to the original sentence, let us now make an addition to it. (7)

Jaimeka lunesta kaymanmi shamugrin.

Jaime will come here on Monday.

With the addition of "kayman," notice that the basic pattern now has -mi on "kayman," since it seems to be the element of the sentence most directly related to the completion of the action of the verb.

With respect to "lunesta" in the sentence above, which of the following is true of -ka?

A. It cannot occur with "lunesta" in the surface structure of the sentence.

B. It may optionally occur with "lunesta" in the surface structure.

B

Suppose that "lunesta" took the major focus of the sentence because the time of the action was the most important information in the sentence. Then the sentence might look like this:

Jaimeka lunestami kaymanka shamugrin.

Here the -ka on kaymanka is also optional.

From what we have seen thus far about -ka, we can make the following general observation:

When -ka occurs on verbs it is (obligatorily/optionally) dropped from the surface structure. When it occurs anywhere else in the sentence, -ka is (obligatorily/optionally) dropped.

Verbs - obligatorily dropped

Other - optionally dropped

These, of course, are general rules, and there are some exceptions.

- You may be interested to know that in English we make the same kinds of distinctions that -mi and -ka signal in Quichua. However, in English we do it with the voice--through pitch and stress patterns, rather than by adding a suffix or a word as Quichua does. (8)

Listen and compare:

A.	(John is sleeping in his room.) (Juanka uartopimi puñujun.)	Basic pattern or with place of action emphasized.
B.	(John is sleeping in his room.) (Juanmi uartopi puñujun.)	Who did it is emphasized.
C.	(John is sleeping in his room.) (Juanka uartopika puñujunmi.)	That he is indeed sleeping is emphasized.

- Below is a Quichua sentence without any focus markers. You are to write the principal variations of that sentence as determined by the different ways that focus can (9) be applied.

Assume that -mi is always expressed in the surface structure, and show all the words on which it can occur. Also show all the words on which -ka can occur. Put -ka in parentheses wherever it is optional (i.e., on any word where it may occur but does not have to occur).

As you write each variation, give a rationale for that variation; i.e., the the reason why youconsider that to be a valid form of the sentence.

Pay manzanata wasipi mikurka.
(He ate the apple in the house.)

Variations:

1.

2.

It should be realized that many possible variations exist for these sentences. If all the different options with -ka were written out instead of put in parentheses, it would take quite a number of sentences to express them.

Moreover, -mi may also be optional in the surface structure, which would yield even a larger variety of sentences.

In any order:

1. Pay(ka) manzanatami wasipi(ka) mikurka.

Rationale: Basic sentence pattern with M-focus on the word which receives the action of the verb. -Ka's are optional. No -ka permitted on the verb.

2. Paymi manzanata(ka) wasipi(ka) mikurka.

Rationale: Special sentence pattern where the subject (pay) is the word which gives the primary information of the sentence (as, for example, in answer to the question, "Who?").

3.

3. Pay(ka) manzanata(ka) wasipimi mikurka.

Rationale: Special sentence pattern where the location of the action (wasipi) gives the primary information of the sentence (as in answer to the question, "Where?").

4.

4. Pay(ka) manzanata(ka) wasipi(ka) mikurkami.

Rationale: Special sentence pattern where the action of the verb itself is the primary information of the sentence (e.g., in answer to such a question as, "Was he eating the apple?").

- Go back and say aloud at least two variations of each of the sentences that you wrote above in frame No. 9. (10)

For example, for No. 1: Payka manzanatami wasipi mikurka.
Payka manzanatami wasipika mikurka.

UNIT 6

MODULE D - SPECIAL VOCABULARY ACQUISITION

CONTENT

The following Quichua words:

horas

punlla

semana

killa

wata

kunan

kaya

kayna

chishi

tuta

tutamanda

OBJECTIVES

I. Given: Any of the above words in a spoken form.

Behavior: Say an English equivalent for that word.

II. Behavior: Demonstrate ability to use (speak) each of the words above in a meaningful situation by supplying the correct word to fill a slot in a specified utterance.

Example: Ishkay (punlla) tami shuyarkani.

I waited for two days.

● The vocabulary of this module consists of some important time terms which will be helpful in explaining when something happened, or how long it lasted, etc.

Study briefly the following words, which are all important units of time, and listen to their pronunciation on the tape. (1)

+

A. (horas) -- hour

B. (punlla) -- day

C. (semana) -- week

D. (killa) -- month

E. (wata) -- year

−

Which two of these words have been borrowed from Spanish?

horas, semana

● Match the Quichua with the English. (2)

A. wata	1. month	A-2
B. horas	2. year	B-4
C. killa	3. day	C-1
D. semana	4. hour	D-5
E. punlla	5. week	E-3

● Say the corresponding English word for each word you hear on the tape below. (3)

+

A. (punlla)	X	A. day
B. (semana)	X	B. week

C. (wata)	X	C. year
D. (horas)	X	D. hour
E. (killa)	X	E. month
F. ( )	X	F. year
G. ( )	X	G. day
H. ( )	X	H. month
I. ( )	X	I. week
J. ( )	X	J. hour
K. ( )	X	K. day
L. ( )	X	L. month
M. ( )	X	M. year

–

● Here are some more words. You should already be familiar with two or three of these, too. Study them briefly and listen to the pronunciation. (4)

+

A. (kunan)	--	now
B. (kaya)	--	?
C. (kayna)	--	?
D. (chishi)	--	afternoon
E. (tuta)	--	evening, night
F. (tutamanda)	--	morning

–

Underline the correct choice. Check confirmation after you have responded to both items.

kaya =	tomorrow/yesterday	kaya = tomorrow
kayna =	tomorrow/yesterday	kayna = yesterday

- Match the Quichua with the English (5)

A. chishi	1. now	A-2
B. tutamanda	2. afternoon	B-5
C. kayna	3. evening, night	C-4
D. tuta	4. yesterday	D-3
E. kunan	5. morning	E-1
F. kaya	6. tomorrow	F-6

- Say the corresponding English word. (6)

A. (kayna)	X	A. yesterday
B. (tuta)	X	B. evening, night
C. (kunan)	X	C. now
D. (chishi)	X	D. afternoon
E. (kaya)	X	E. tomorrow
F. (tutamanda)	X	F. morning
G. ( )	X	G. afternoon
H. ( )	X	H. evening, night
I. ( )	X	I. now
J. ( )	X	J. morning
K. ( )	X	K. yesterday

L. ( )	X	L. tomorrow
M. ( )	X	M. now
N. ( )	X	N. morning
O. ( )	X	O. afternoon
P. ( )	X	P. evening, night

−

- Write (on the line) corresponding English word for each item you hear. Check any items you miss. (7)

+

A. ( )	____________	A. week
B. ( )	____________	B. month
C. ( )	____________	C. day
D. ( )	____________	D. year
E. ( )	____________	E. hour

- Write the corresponding English word. Check missed items. (8)

A. ( )	____________	A. afternoon
B. ( )	____________	B. evening, night
C. ( )	____________	C. yesterday
D. ( )	____________	D. now
E. ( )	____________	E. morning
F. ( )	____________	F. tomorrow

−

If you missed any of the items on this frame or the last one (No. 7), do the next frame. If you did not miss any items in either frame, go to frame No. 11 and move the tape ahead to the next white splice.

- Find below the word(s) you missed (in 7 and/or 8 above). See if you can form the suggested mental image for those words and use this mental picture as a hook to help you remember the meaning of the words when you hear them spoken. (9)

1.	semana (week)	It is assumed that you can remember these without difficulty because of familiarity with the Spanish.
2.	horas (hour)	
3.	killa (month)	Think of killing a month. You should form a concrete image such as shooting a month on the calendar.
4.	wata (year)	Think of a year (perhaps the image of the baby new year) crying "Wah!"
5.	punlla (day)	Think of a small or puny day.
6.	kunan (now)	Right now some birds are in the trees cooing.
7.	kayna (yesterday	"Na kay" means "not this." Yesterday is simply "na kay" in reverse (i.e., "kay na").
8.	kaya (tomorrow)	Tomorrow has no negative in it. (No "na" as in the word for yesterday, "kayna.")
9.	chishi (afternoon)	Picture a chinese walking up to your door. The sun

		should be starting to go down in your picture, indicating afternoon.
10.	tuta (night)	Picture yourself tooting a horn when it is dark (night) outside.
11.	tutamanda (morning)	Picture morning fleeing from ("-manda") the night.

- Now see again if you can remember each of the words below. Use the hook(s) you picked up in the last frame for any items that were giving you difficulty.

Demonstrate that you know the meaning of each word by giving an English equivalent. (10)

+

A. ( )	X	A. morning
B. ( )	X	B. yesterday
C. ( )	X	C. now
D. ( )	X	D. afternoon
E. ( )	X	E. tomorrow
F. ( )	X	F. night
G. ( )	X	G. day
H. ( )	X	H. hour
I. ( )	X	I. month
J. ( )	X	J. week
K. ( )	X	K. year

–

Go on to the next frame.

- Pronounce each of the following words. Listen to the taped pronunciation and then say the word again. Think of the meaning of each word as you say it. (11)

+

A. punlla X ( ) X

B. wata X ( ) X

C. chishi X ( ) X

D. tuta X ( ) X

E. tutamanda X ( ) X

F. kaya X ( ) X

G. kayna X ( ) X

H. killa X ( ) X

I. kunan X ( ) X

J. horas X ( ) X

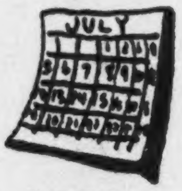
K. semana X ( ) X

−

- Below are a series of pictures and words representing different periods of time. From the words you have been working with, select the one which best expresses the meaning of each picture. The first part of each word is given to help you. (Confirmation will be given orally.) (12)

+

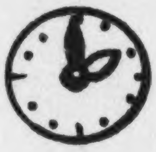
A.



k__________ ( )

B. 1971 w__________ ( )

C.



h__________ ( )

D. 7 days s__________ ( )

E. 24 hours p__________ ( )

–

● In this frame, different times during the day are specified. For each item, say the Quichua word which best corresponds to that time of day. For example, 7 a.m. = morning. (13)

+

A. 1:00 p.m. ch__________ ( )

B. 9:00 a.m. t_____m_____ ( )

C. 9:00 p.m. t__________ ( )

–

● Below are some words representing different points in time during the week, day, etc. Say the corresponding Quichua word. (14)

+

A. yesterday k_____n_____ ( )

B. now k_____n_____ ( )

C. tomorrow k__________ ( )

–

● Say the Quichua equivalent. (15)

+

A. day p__________ ( )

B. month k__________ ( )

C. hour h__________ ( )

D. year w__________ ( )

E. week s__________ ( )

F. tomorrow k__________ ( )

G. yesterday k__________ ( )

H.	now	k____________	( )
I.	afternoon	ch___________	( )
J.	evening, night	t____________	( )
K.	morning	t____________	( )

–

● Say a Quichua equivalent. (16)

+

A.	evening, night	X	( )
B.	now	X	( )
C.	year	X	( )
D.	tomorrow	X	( )
E.	day	X	( )
F.	morning	X	( )
G.	week	X	( )
H.	yesterday	X	( )
I.	afternoon	X	( )
J.	month	X	( )
K.	hour	X	( )

–

● Say the appropriate Quichua word for each blank. (17)

A. Four weeks make a _____.	A. killa
B. The time after sunrise is _____.	B. tutamanda
C. The day before today was _____.	C. kayna

D. 24 hours is a _____.	D. punlla
E. The time of day which comes after morning is _____.	E. chishi
F. There are 12 months in a _____.	F. wata
G. When the sun goes down it is _____.	G. tuta
H. There are seven days in a _____.	H. semana
I. There are 24 _____ in a day.	I. horas
J. 24 hours from now will be _____.	J. kaya
K. This point in time is called _____.	K. kunan

● Write down all the Quichua words you can think of that deal with time. (18)	Your list may have included the following: (disregard spelling) chishi, tuta, tutamanda, kunan, kaya, kayna, horas, punlla, semana, killa, wata. Also: tiempo, las tres (and other hours of day), enero (and other months), domingo (and other days of the week).

● Say an English equivalent for each word as you hear it below: (19)	
+ A. ( ) X	A. now

B. ( ) X	B. year
C. ( ) X	C. afternoon
D. ( ) X	D. tomorrow
E. ( ) X	E. night, evening
F. ( ) X	F. month
G. ( ) X	G. week
H. ( ) X	H. day
I. ( ) X	I. yesterday
J. ( ) X	J. morning
K. ( ) X	K. hour

● Say each of the Quichua sentences below, at the same time filling in the blank with the appropriate time term. For confirmation you will see the word you should have put in the blank. (20)

1. _____ kaman. See you tomorrow! (Until tomorrow)	1. kaya
2. Kinsa _____ tami chaypi trabajarkani. I worked there for three months.	2. killa
3. Payka _____ tami shamugrin. He'll come in the afternoon.	3. chishi
4. Sukta _____ tami puñurkani. I slept for six hours.	4. horas
5. _____ ka maymantah rijungi? Where are you going now?	5. kunan
6. Mariaka ishkay _____ pimi rigrin. Maria will go in two years.	6. wata

7. Alfredo ishkay atalpatami mikurka _____.
Alfredo ate two chickens yesterday.

8. Picha _____ pimi Quichuata yachajurkani.
I learned Quichua in five weeks.

9. _____ kamanmi shuyagrini.
I'll wait until tonight (evening).

10. Payka _____ tachu chayagrin?
Will he arrive in the morning?

11. Chusku _____ tami tamyarka.
It rained for four days.

7. kayna

8. semana

9. tuta

10. tutamanda

11. punlla

UNIT 7

MODULE A - LISTENING COMPREHENSION

CONTENT

I. Plural verbs (with -chih).

II. Plural progressive (with -naju).

III. The affix -lla

IV. Pronoun plurals (ñukanchih, kankuna, paykuna).

V. pash + pash (and)

VI. Additional vocabulary: muna, llujshi

OBJECTIVES

I.	Given:	Examples of plural verbs and singular verbs (including progressive verbs) in spoken form.
	Behavior:	Classify each example as one of the following: 1. plural 2. singular 3. either plural or singular (i.e. ambiguous forms)
II.	Given:	Two verbs, one of which is progressive plural and the other progressive singular.
	Behavior:	Identify the plural form and the singular form and describe the differences between them.
III.	Given:	Any of the following pronouns spoken: ñuka, ñukanchih, pay, paykuna, kan, kankuna.
	Behavior:	Say an English equivalent.

IV. Given: Familiar spoken Quichua utterances with -lla attached to the subject, verb object, or adverb.

Behavior: Say an English equivalent.

V. Given: A familiar Quichua utterance which contains two items linked by -pash + -pash.

Behavior: Say an English equivalent.

● You may remember the suffix -kuna, by which Quichua nouns are made plural. (1)

Example: rumi---------rock
rumikuna-----rocks

Can you give the meaning of the following two words ?

A. paykuna	A. they (he + plural)
B. kankuna	B. you-all (you + plural)

● Besides -kuna, there is another important suffix used to indicate plural. Listen. (2)

+

(ñukan-chih)

–

This word means "we". Can you isolate the suffix which, when combined with the word for "I", yields the plural "we"?

-nchih

● The suffix -nchih (or chih, as it most often occurs) is an extremely important suffix. The only noun it occurs with is ñuka but it is the suffix used with verbs to make them plural. (3)

The two suffixes used to make items plural in Quichua are ______ and _______.

Either order:
-kuna
-nchih (or chih)

● Write an English equivalent for each of the following words on the line provided. (4)

+

A. (ñukan-chih) ___________	A. we
B. (kankuna) ___________	B. you-all
C. (paykuna) ___________	C. they

–

- As you listen to each of the pronouns below, write S if it is singular or P if it is plural. (5)

+

A. ( )	A. S
B. ( )	B. P
C. ( )	C. P
D. ( )	D. S
E. ( )	E. S
F. ( )	F. P

- Listen to two verbs: (6)

A. (rurangi)

B. (rurangi-chih)

−

A is a singular verb and means "you (speaking to one person) do it."

B is a __________ verb and would be used when __________ persons are being spoken to.

plural
two or more

What is the meaning of the following verb?

shamungi-chih

you-all come

- You may have wondered at the hyphen (-) in

rurangi-chih

In the initial presentation we have chosen to separate -chih from the rest of the word with a hyphen because it behaves differently than other suffixes in terms of pronunciation.

This suffix (-chih) is unaffected by the voicing rule which normally changes ch to j (as in judge) after n because it is joined to the word in a different way than the other suffixes we have seen. You might think of -chih as sort of being more "loosely" attached. The hyphen was used to represent this greater degree of separation. From now on, we will write chih without the hyphen for convenience, but remember that it is more removed than other suffixes and the voicing rule does not apply.

Listen to the three words below and decide which one of them is incorrectly pronounced. (7)

+

A. (mikunichu)

B. (mikunchu)

C. (mikunchih) C

–

● The pattern for the formation of plural verbs: (8)

Singular	Plural	
ñuka kawsani I live	ñukan-chih We	kawsan-chih live
kan kawsangi You live	kankuna You-all	kawsangi-chih live
pay kawsan He lives	paykuna They	kawsan live

B. Which of the following is a true statment of how the 2nd person form of the verb (corresponding to kan) is made plural.

1. The suffix -chih is added to the singular form (kawsangi).

2. There is no change. 1

C. Which of the following is a true statment of how the 3rd person form of the verb (with pay) is made plural?

1. There is no change.

2. The suffix -chih is added to the singular form (kawsan). 1

● A. The Quichua verb equivalent to "you walk" is puringi. The form equivalent to "you-all walk" is which of the following? (9)

1. purin-chih

2. puringi-chih 2

3. puringi

B. The Quichua verb equivalent to "he rested" is samurka. The form which means "they rested" is:

1. samarka-chih

2. samarkan-chih 3

3. samarka

C. The Quichua verb equivalent to "I will wait" is shuyagrini. The form equivalent to "we will wait" is:

1. shuyagrin-chih

2. shuyagrini 1

3. shuyagrini-chih

● A. Which of the following would you use if you were telling a group of people to wait? (10)

+

1. ( )

2. ( ) 2

B. Which of the following would you use in explaining that you alone went to Quito?

1. ( )

2. ( ) 2

-

● Each of the words you will hear below is a verb. As you hear each verb, write S after it if it is singular, P if plural, or SP if it could be either plural or singular. (11)

+

A. ( )	A. P
B. ( )	B. S
C. ( )	C. SP
D. ( )	D. P
E. ( )	E. SP
F. ( )	F. P
G. ( )	G. S
H. ( )	H. SP

- Say an English equivalent for each of the following. (12)

A. ( ) X	A. you-all
B. ( ) X	B. she, he
C. ( ) X	C. we
D. ( ) X	D. you
E. ( ) X	E. I
F. ( ) X	F. they

−

- As you listen to each of the following sentences, decide whether one person is doing the action, or whether two or more people are involved. (13)

+

A. ( ) X	A. two or more
B. ( ) X	B. two or more
C. ( ) X	C. one
D. ( ) X	D. two or more
E. ( ) X	E. one
F. ( ) X	F. two or more
G. ( ) X	G. one
H. ( ) X	H. two or more

−

- In addition to the usage of -chih as described above, there is another change which takes place when some verbs become plural. Verbs which are marked as progressive aspect have a different form for the plural. (14)

  What is the progressive aspect and how is it represented in the Quichua verb?

Progressive aspect in a verb indicates that the action of the verb is actually in progress at the time referred to by the sentence.

Example: John is playing.

In Quichua the affix -ju symbolizes progressive aspect.

- Notice what happens to a progressive verb when it become plural. (15)

Singular		Plural
randijungi	------>	randinajungi-chih

Besides the addition of the -chih, what other change has taken place in the plural verb (what else has been added)?

A new affix (-na) has been placed in front of the progressive -ju.

It will now be simple to think of the progressive affix as having two forms:

-ju (singular)

-naju (plural)

- The patterns you have seen above apply to all verbs: that is, all verbs from their plural with -chih, and all progressive verbs also require a change in the progressive affix. (16)

A. Write the plural form of each of the verbs below to the right of the arrow. All are progressive.

Singular		Plural
1. puñujungi	------>	
2. puñujuni	------>	
3. puñujun	------>	

1. puñunajungi chih
2. puñunajun chih
3. puñunajun

(Did you remember not to add -chih to form #3 ?)

B. Say an English equivalent for each of the three words you wrote above.

1. X
2. X
3. X

1. You-all are sleeping.
2. We are sleeping.
3. They are sleeping.

- Summarize below in a couple of sentences the process of how verb plurals are formed in Quichua. (17)

In your own words:

All verbs add -chih for the plural form (except in the 3rd person which doesn't change at all).

In addition, all verbs specified as progressive aspect add -na to the progressive affix -ju, giving -naju as the plural progressive form.

- Look at the three forms below. (18)

A. mikun - He eats. / They eat.

B. mikujun - He is eating.

C. mikunajun - They are eating.

You will notice that A is ambigious (i.e. can be either singular or plural) but b and c are not ambigious because the different forms of the progressive aspect suffix classify one form as a singular and the other as plural.

Which of the following is ambigious?

D. shamujurka

E. shamurka

E

- As you hear each utterance below, indicate whether the verb used is singular (S), plural (P), or either (SP). (19)

+

A. ( )	A. P
B. ( )	B. P
C. ( )	C. S
D. ( )	D. SP
E. ( )	E. S
F. ( )	F. P

G. ( )	G. P
H. ( )	H. S
I. ( )	I. S
J. ( )	J. P

—

● In English words may be linked together by and, as in "Tom and Mary. . . ". There are several ways of showing this linkage in Quichua. Here is one of them. (20)

+

(Juanpash Mariapash shamurka.)
John and Maria came.

—

In this construction, the effect of "and" is achieved by attaching -pash to two or more items.

What is the meaning of the following construction?

A. Alfredopash ñukapash	A. Alfred and I
B. Lechepash aychapash	B. milk and meat
C. Plazapipash mercadopipash	C. in the plaza and in the market
D. Andrespash, Pedropash, Manuelpash	D. Andres, Pedro, and Manuel

---

● In the sentence (21)

"Juanpash Mariapash shamurka."

The verb shamurka is [singular/plural].	plural

- Give an English equivalent for each of the following. (22)

+

A. (Jaimepash Luispash wasipimi samanajun.)	A. Jaime and Luis are resting in the house.
B. (Ñukaka alkutapash misitapash rirkurkani.)	B. I saw a dog and a cat.
C. (Paykunaka Quitomanpash Ambatomanpash rirka.)	C. They went to Quito and to Ambato.
D. ( )	D. Luisa and Maria are working.

- Listen to the following sentence. (23)

(Joseka llujshirka)

−

This sentence means "Jose left."

What is the new verb in the sentence above which means "to leave"? llujshi

---

- Give an English equivalent for the following sentence. (24)

+

− ( ) We left.

- In the following sentence is another new verb, which means "to want". Listen. (25)

+

(Ñukaka llujshingapah munani.)

−

Meaning: I want to leave.

What is the verb which means "to want"? muna

- Say an English equivalent for each of the following. (26)

+

A. ( )	A. to leave
B. ( )	B. to want

−

- In frame 22 you heard an utterance which stated that "José left."

Let us assume that José was at a party and left early, but everyone else stayed until later. Then we might hear an utterance like the following: (27)

+

(Joséllami llujshirka.)

−

Given the meaning of the affix -lla as only or just, how would you interpret the meaning of this sentence?	Only José left. (No one else)

- The affix, -lla is an extremely important and much used form in Otavalo. The examples below will give you a general idea of its usage. (28)

A. Payllami rirka.	Only she went. (No one else went.)
B. Payka wasimanllami rirka.	She just went to the house. (Nowhere else)
C. Payka tandatallami mikurka.	He just ate bread. (Didn't eat anything else)

ERIC

- What is the meaning of each of the following words? (29)

A. (kanlla)	A. just (only) you
B. (kaypilla)	B. just here
C. (kamisalla)	C. just a shirt
D. (ishkay horastalla)	D. for just two hours
E. (viernestalla)	E. just on Friday
F. (Otavalomanlla)	F. just
G. (juniokamanlla)	G. just until June
H. (alilla)	H. just good

- Say an English equivalent for each of the following sentences. (30)

A. (Ñukalla samajuni.)	A. I'm the only one who is resting. (only I am resting)
B. (Las seiskaman llami trabajan chih.)	B. We just work until six.
C. (Mariallami Ecuadormanda.)	C. Maria is the only one from Ecuador. (Only Maria is from Ecuador.)
D. (Kulkitallami munani.)	D. I just want money.
E. ( )	E. We only work at the factory.
F. ( )	F. This is just a book.
G. ( )	G. We just have three dollars.

● Say an English equivalent for each of the following forms. (31)

+

A. ( )	A. you
B. ( )	B. they
C. ( )	C. we
D. ( )	D. he, she
E. ( )	E. you-all
F. ( )	F. I

—

● Below are two pairs of verbs. Tell which verb of each pair is singular (refers to one person) and which is plural (refers to more than one), and explain the differences which enable you to tell which is which. (32)

A. 1. purinajun chih	A. 1. plural
2. purijuni	2. singular
	There are two differences between these two forms: the -chih of plural verbs, and -naju (rather than -ju) for the plural progressive.
B. 1. rikujurka	B. 1. singular
2. rikunajurka	2. plural
	Here the only difference is the progressive plural (-naju) since -chih is not used with 3rd person forms.

- As you listed to each of the following utterances ,write plural if two or more people are performing the action of the verb. If only one person is performing the action, write singular. Write either if there is not enough information to tell whether a given form is singular or plural. (33)

+

A. ( ) ________	A. Plural
B. ( ) ________	B. Either
C. ( ) ________	C. Plural
D. ( ) ________	D. Singular
E. ( ) ________	E. Plural
F. ( ) ________	F. Singular
G. ( ) ________	G. Plural
H. ( ) ________	H. Either
I. ( ) ________	I. Plural
J. ( ) ________	J. Singular

- Say an English equivalent. (34)

A. ( )	A. Only I left. (No one else left.)
B. ( )	B. They just want bread. (Nothing else.)
C. ( )	C. Pedro and Andres went.
D. ( )	D. He just works in the factory.

−

UNIT 7

MODULE B - SPEAKING

CONTENT

I. Plural verbs, including present progressives. (Contrasted with singular forms).

II. The affix, -lla with non-verb elements of the sentence.

III. Pronoun plurals: ñukan-chih, kankuna, paykuna.

IV. And (with -pash + -pash)

OBJECTIVES

I. Given: Any of the singular or plural pronouns in English.

Behavior: Say a Quichua equivalent.

II. Given: Instructions which specify appropriate situations.

Behavior: Generate spoken Quichua utterances containing plural subjects and plural verbs, including present progressive verbs.

Criteria: The student will generate both affirmative and negative sentences of this type.

III. Given: Any series of two or three Quichua words of the same class (verbs, subjects, objects, adverbs).

Behavior: Join those items together (with -pash + -pash) in a Quichua utterance.

IV. Given: Instructions which specify appropriate situations.

Behavior: Generate spoken Quichua utterances in which a part of the sentence (other than the verb) is limited by -lla.

- Say aloud the three Quichua pronouns corresponding to the words below. (1)

A.	I	X	A.	ñuka
B.	you	X	B.	kan
C.	he she	X	C.	pay

Generate the plurals of each of the above words by adding:

D.	n + verb plural affix to A.	X	D.	ñukan-chih
E.	The regular noun plural suffix to B + C.	X	E.	kankuna paykuna

---

- Say the Quichua pronoun which corresponds to each of the English words below. Listen to the confirmation on the tape and then say the word again. Take special note of the pronunciation the second time. (2)

+

A.	we	X	( )
B.	they	X	( )
C.	you-all	X	( )

—

- What is the meaning of the following phrase? (3)

+ (Juanpash Mariapash) Juan and Maria

Following this pattern, connect the items of each of the following sets together in a spoken utterance.

A. pay, Mercedes X ( )

B. librokuna, lapizkuna X ( )

C. punguta, ventanata, pirkata X ( )

D. mesapi, libropi X ( )

- Say a Quichua equivalent for each of the following. (4)

A. I ( )

B. they ( )

C. Suela and Estela ( )

D. you ( )

E. we ( )

F. she ( )

G. on Tuesday and Friday ( )

H. you-all ( )

- Below are three singular verb forms. Write the plural form of each of these words to the right of the arrow. (5)

	Singular		Plural	
A.	ñuka	rikuni →		A. rikun-chih (Did you remember to drop the i?
B.	kan	rikungi →		B. rikungi-chih
C.	pay	rikun →		C. rikun

- Say a plural equivalent for each of the following verbs and listen for confirmation. Remember that -chih is not affected by the voicing rule after n. (6)

+

A. puringi X ( )

B. randirkani X ( )

C. samani X ( )

D. randin X ( )

E. purirka X ( )

F. samarkangi X ( )

G. randigringi X ( )

H. purigrini X ( )

I. samagrin X ( )

−

- Generate the appropriate present tense of miku in each blank below as you say the phrase. (7)

+

A. Ñukan-chih ______________ ( )

B. kankuna ______________ ( )

C. paykuna ______________ ( )

−

- Generate the appropriate past tense form of shuya (to wait) in each blank below as you say the phrase. (8)

+

paykuna ______________ ( )

ñukan-chih ______________ ( )

kankuna ______________ ( )

−

- Generate the appropriate future tense form of puri (to help) in each blank below as you say the whole phrase. (9)

+

kankuna ________________ ( )

paykuna ________________ ( )

ñukan-chih ________________ ( )

—

- Say a Quichua equivalent for each of the following short utterances. Include pronouns but leave off focus markers. (10)

+

A. We live.	A. (Ñukan chih kawsan chih).
B. We ate.	B. (Ñukan chih mikurkan chih).
C. We walked	C. (Ñukan chih purirkan chih).
D. We will work.	D. (Ñukan chih trabajagrin chih).
E. We see.	E. (Ñukan chih rikun chih).
F. We will sleep.	F. (Ñukan chih punugrin chih).

- Say a Quichua equivalent. (11)

A. You-all waited.	A. (Kankuna shuyarkangi chih).
B. You-all buy.	B. (Kankuna randingi chih).
C. You-all rested.	C. (Kankuna samarkangi chih).

D. You-all will work.	D. (Kankuna trabajagringi-chih).
E. You-all come.	E. (Kankuna shamungi-chih).
F. You-all will go	F. (Kankuna rigringi-chih).

● Say a Quichua equivalent. (12)

A. They sleep.	A. (Paykuna puñun).
B. They will wash.	B. (Paykuna tajshagrin).
C. They helped. (ayuda)	C. (Paykuna ayudarka).
D. They rested.	D. (Paykuna samarka).
E. They will work.	E. (Paykuna trabajagrin).
F. They have.	F. (Paykuna charin).

● Say a Quichua equivalent. (13)

A. We eat.	A. (Ñukan chih mikun chih).
B. You-all will go.	B. (Kankuna rigringi chih.
C. They came.	C. (Paykuna shamurka).
D. You-all wait.	D. (Kankuna shuyangi chih).
E. We will sleep.	E. (Ñukan chih punugrin chih).
F. They study.	F. (Paykuna yachajun).

- Possibly at this point you are becoming concerned with the length of some of the words you are generating (e.g. trabajagringi-chih) and find it difficult to say such words smoothly and consistently. This is one of the reasons you are getting lots of practice generating these forms--to help you make the process a little smoother and more secure. (14)

  However, it may be helpful or even necessary for you to mentally break these words down as you generate them and think of each piece as you put it together. Thus, the word above may be broken down as:

trabaja work	-gri future	-ngi 2nd person	-chih plural

  Of course it is slower when you have to mentally fit the pieces together like a puzzle. But if you need to do this, it may be the difference between saying a word right and not saying it at all. The important thing is that you understand the meaning of each word you say and can use it to get across your message. Speed and automaticity will come with time. Do whatever you need to do to meaningfully generate these forms.

- The progressive verbs, as you remember, require an additional change (besides the addition of -chih) when they become plural. By way of review:

pugllajungi ⟶	pugllanajungi-chih
I am playing	We are playing

  Say the plural form of the following verb by changing -ju to -naju and adding -chih.

+

A. mikujungi ⟶ X (15) (mikunajungichih)

−

- Generate the plural form of each of the following verbs. (16)

A.	kawsajun	X	A. (kawsanajun)
B.	kawsajungi	X	B. (kawsanajungi-chih)
C.	kawsajuni	X	C. (kawsanajun-chih)
D.	chayajungi	X	D. (chayanajungi-chih)
E.	munajun	X	E. (mananajun)
F.	rurajungi	X	F. (ruranajungi-chih)
G.	chayajuni	X	G. (chayanajun-chih)
H.	rurajuni	X	H. (ruranajun-chih)
I.	chayajun	X	I. (chayanajun)

- A. Generate the appropriate present tense progressive verb form of randi for each of the following pronouns as you say the whole phrase. (17)

1.	ñukan-chih	______________	1. (Ñukan-chih randinajun-chih)
2.	paykuna	______________	2. (paykuna randinajun)
3.	kankuna	______________	3. (kankuna randinajungi-chih)

B. Do the same as above using the verb trabaja.

1. paykuna	____________	1. (paykuna trabajanajun)
2. kankuna	____________	2. (kankuna trabajanajungi-chih)
3. ñukan-chih	____________	3. (ñukan-chih trabajanajun chih)

- Give a Quichua equivalent for the following short utterances. Leave off the focus markers. (18)

A. We are eating.	A. (Ñukan-chih mikunajun-chih).
B. You're sleeping.	B. (Kankuna puñunajungi-chih).
C. They're working.	C. (Paykuna trabajanajun).
D. You're going.	D. (Kankuna rinajungi-chih)
E. They're coming.	E. (Paykuna shamunajun).
F. We're waiting.	F. (Ñukan-chih shuyanajun-chih).

- Here is a very simple utterance which consists of one verb. (19)

Mikuni . . . . . . I eat

You are to change that verb to each of the forms or meanings specified below. Please limit each utterance you create to just the verb.

1. Say the form which indicates that you are in the process of eating right now.	1. mikujuni
2. Say the form which indicates that someone else is with you and both of you are in the process of eating.	2. mikunajun-chih
3. Say the form which would indicate that you ate yesterday.	3. mikurkani
4. John did it yesterday.	4. mikurka
5. John and Bill did it yesterday.	5. mikurka
6. John and Bill are doing it right now.	6. mikunajun
7. Say the form which says that someone you are talking to will be doing it tonight.	7. mikugringi
8. Say the form which says that the person you are talking to and someone else who is with him are both eating now.	8. mikunajungi-chih
9. Say the form which indicates that John is enjoying that activity right now.	9. mikujun
10. The form which says that you and I are going to eat tomorrow.	10. mikugrin-chih

---

- Say a Quichua equivalent for each of the following. Include focus suffixes. (20)

A. We are going to school.	A. Ñukan-chihka escuelamanmi rinajun-chih.

B. Carlos and Felipe are coming.	B. Carlospash Felipepash shamunajun.
C. We have the money.	C. Kulkitami charin-chih.
D. They went to eat.	D. Paykuna mikungapahmi rirka.
E. Where are you-all going?	E. Maymantah rinajungi-chih?

- Now, as a change of pace from verbs, let us consider the following sentence. Can you remember what it means? (21)

+

(Payllami llujshirka.)	Only he left. (He was the only one who left.)

- Generate sentences which say that each of the following persons, respectively, was the only one who left. (22)

A. Juan X	A. (Juanlla llujshirka.)
B. Mercedes X	B. (Mercedeslla llujshirka.)
C. Nuka X	C. (Ñukalla llujshirkani.)

—

- You may or may not have used -mi (major focus) in the last frame. If you did use it, it should have been placed on the word with -lla, since that word does carry the major focus in the sentence. (23)

  Say a sentence which indicates that the following person was the only one who came, and include the major focus marker (mi) in your sentence.

Roberto	Robertollami shamurka.

- What is the meaning of the following sentence?

Pedroka fabricapillami trabajan.	Pedro just works in the factory.

Generate sentences which say that the following people work out only in the places indicated. (24)

+

A. Luis------------mercadopi	A. (Luiska mercadopillami trabajan).
B. Juana-----------wasipi	B. (Juanaka wasipillami trabajan).
C. Jaime-----------plazapi	C. (Jaimeka plazapillami trabajan).

–

- Consider the following short dialgue. (25)

+

(Kanka mikunatach munangi?)

(Na, yakutallami munani.)

–

Meaning:

Do you want some food?

No, I just want water.

Say the word which means water.

X

For each item below, the tape will ask you if you want something or someone. You should answer by saying "No, I just want ____________." The key word listed for each item tells you what to put in the blank.

+

			Key Word		
A.	( )	X	yaku	A.	(Na, yakutallami munani).
B.	( )	X	mikuna	B.	(Na, mikunatallami munani).
C.	( )	X	Josepah wawki	C.	(Na, Josepah wawkitallami munani).
D.	( )	X	kamisa	D.	(Na, kamisatallami munani).
E.	( )	X	papa	E.	(Na, papatallami munani).

–

- Say a Quichua sentence which has the same meaning as each of the sentences below. (26)

A.	I'm only going to the church.	A.	Ñuka iglesiamanmi rijuni.
B.	They just want money.	B.	Paykunaka kulkitallami munan.
C.	I'm the only one who is leaving.	C.	Ñukallami llukshijuni.

D. I only see Juan.	D. Ñuka Juantallami rikuni.
E. We only eat at home. (in the house).	E. Ñukan-chih wasipillami mikun-chih.

- Can you make the following sentence negative? Write the negative version in the space before the arrow. (27)

Nukan-chih rinajun-chih.

______________ We are going.

______________ We are not going. Ñukan-chih na rinajun-chihchu.

- Remember that the negative sentence is formed by putting na before the part that is to be made negative and attaching -chu after the verb. This will make your verb forms even longer but it is a very reular pattern and with a little practice can be easily mastered.

Generate the negative counterpart of each of the following sentences. Remember to drop -mi from all negative utterances. (28)

A. (Paykunaka kulkitallami munan).	A. (Paykunaka na kulkitallaka munanchu).
B. (Shamunajun).	B. (Na shamunajunchu).
C. (Ñukan-chihka Estados Unidospimi kawsan-chih).	C. (Ñukan-chihka na Estados Unidospi kawsan-chihchu).

D. (Ashtaka mikunatami charin-chih).	D. (Na ashtaka mikunataka charin-chihchu). OR (Ashtaka mikunataka na charin-chihchu).
E. (Kankunaka trabajanajungi-chih).	E. (Kankunaka na trabajanajungi-chihchu).

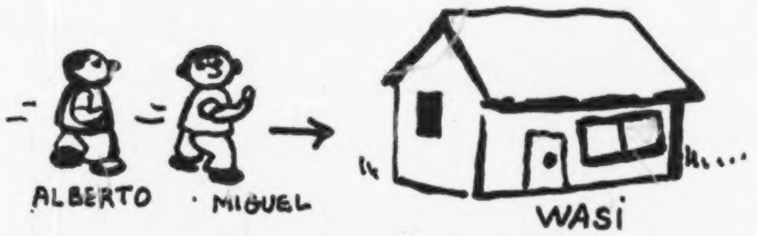
● Say a Quichua equivalent. Take it slow if you need to. (29)

A. He isn't going.	A. Payka na rijunchu.
B. They aren't sleeping.	B. Paykuna na puñunajunchu.
C. We didn't work.	C. Ñukan-chih na trabajarkan-chihchu.
D. You-all don't live here.	D. Kankuna na kaypi kawsangichihchu.
E. We aren't resting.	E. Ñukan-chihka na samanajunchihchu.
F. They don't want that.	F. Paykunaka chaytaka na munanchu. OR Paykunaka na chaytaka munanchu.

- What do you think is happening in each of the following pictures? Can you express it in Quichua? (30)

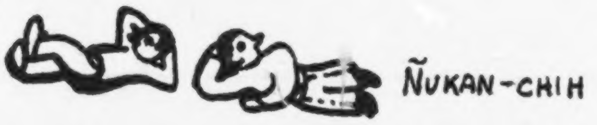
You might get several meanings from these. We thought the following were the most obvious, but don't worry if you thought different or couldn't see much at all.

A.


ALBERTO
MIGUEL
WASI

A. Albertopash Miguelpash wasimanmi rinajun.

B.

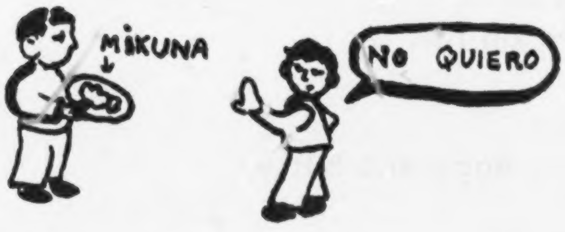


B. Ñukan-chih samanajun-chih.

OR

Puñunajun-chih.

C.

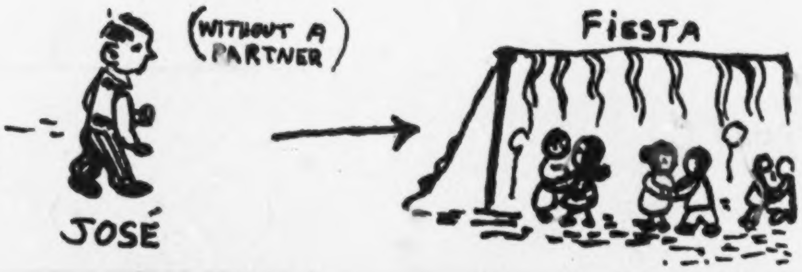

MIKUNA
NO QUIERO

C. Manuelka na mikunata munanchu.

OR

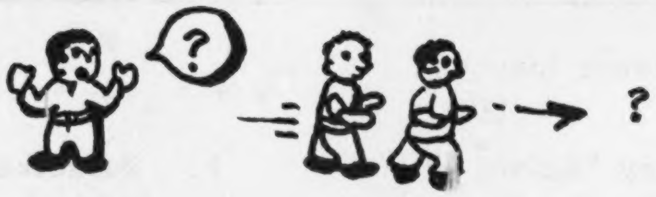
Manuelka mikunataka na munanchu.

D.


(WITHOUT A PARTNER)
FIESTA
JOSÉ

D. Josellami fiestaman rijun.

E.



E. Maymantah rinajungi-chih?

- Say aloud the Quichua equivalent for each of the following pronouns. Listen for confirmation. (31)

+

A. you ( )

B. they ( )

C. I ( )

D. you-all ( )

E. he ( )

F. we ( )

−

- Below are several sets of related items. Connect each set of items together in a spoken Quichua phrase, based on the following model. (32)

+ eggs, butter ------------ eggs and butter

A. kay, chay ( )

B. aychata, sarata ( )

C. Clara, Dolores, Rosa ( )

D. wasipi, pambapi ( )

−

- A. Rafael is going to a fiesta (party). (33)

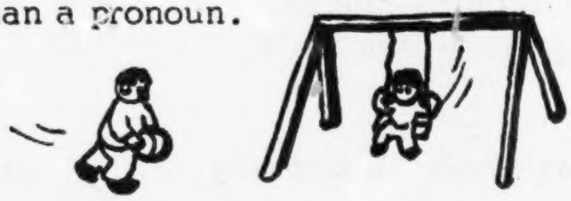
1. How would you say "Rafael is going to a party?"	1. Rafaelka fiestamanmi rijun.
2. Rafael's wife is going also. How would you explain that both Rafael and his wife are going to the party?	2. Rafaelpash paypah warmipash fiestamanmi rinajun.

3. Last year Rafael went to the party without his wife. Expalin that he was the only one who went.	3. Rafaellami (fiestaman) rirka.
4. Last time, in addition to going to the fiesta, Rafael stopped over at the bar for a few (more) drinks on his way home. This year, with his wife along, Rafael will *not* be stopping at the bar. How would you explain that he will only go to the fiesta (not to the bar)?	4. Payka fiestamanllami rigrin.
5. At the fiesta, Rafael usually drinks *trago*, a strong alcoholic beverage. This year he has decided that he will settle for *aswa*, which isn't as strong. Say that Rafael will only be drinking aswa.	5. Rafaelka aswatallami ufyagrin.

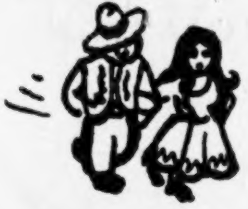
● A. Answer the following questions with real (true) information. (34)

1. Do the students here study Quichua?	1. Ari, paykunaka Quichuatami yachajunajun. OR Na, paykunaka na Quichuataka yachajunajun.
2. Did you-all (you and the other students) drink milk (for breakfast)?	2. Ari, ñukan-chihka lechetami ujyarkan chih. OR Na, ñukan chihka na lecheta ujyarkan chihchu.

3.	Are you-all styding right now?	3.	Ari, yachajunajunchih. OR Na, ñukan-chihka na yachajunajunchihchu.
4.	Do Rafael and his wife life in Otavalo?	4.	Ari, paykunaka Otavalopi kawsan.
5.	Are Juanito and Jose playing in this picture? (Answer using their names rather than a pronoun.	5.	Ari, Juanitopash Josepash pugllanajunmi.



6.	Are you-all living in Ecuador (now)?	6.	Na, ñukan-chihka na Ecuadorpika kawsan-chihchu.
7.	Do Indians life in Africa?	7.	Na, runakunaka na Africapika kawsanchu. (Paykunaka Americapimi kawsan).
8.	Will you-all be working tomorrow?	8.	Ari, kayaka ñukanchihka trabajagrinchihmi. OR Na, kayaka na trabajagrinchihchu.

B.	1. Ask Rafael and his wife what they are doing. 	1. Imatatah ruranajungi-chih ? Answer: Shuh fiestaman rinajun-chihmi.
	2. Rafael and his wife went shopping yesterday. Ask them what they bought.	2. Imatatah randirkangi-chih ? Answer: Nimata na randirkan-chihchu. (We didn't buy anything).

UNIT 7

MODULE C - PRONUNCIATION

CONTENT

I. The Quichua consonant f.

OBJECTIVE

I. Given:	Written Quichua words which begin with f.
Behavior:	Pronounce those words such that the initial sound can be readily identified as a Quichua, not an English, f.

- The f sound in Quichua is just a little different than it is in English. This sound does not occur in a great many words, but it is important and does warrant some attention. (NOTE: English is given for interest only, not for you to learn the meaning of the words).

Listen to the following words: (1)

+

(ficha)	to clean, sweep
(fuyu)	cloud
(fanga)	leaf

–

- At first, the words you heard in the last frame may have sounded very much like they began with an English f. But there is a difference in the f of the two languages, which can very briefly be explained as:

  1. The English f is formed by expelling air between the upper teeth and the lower lip.
  2. The Quichua f is formed by expelling air between the upper lip and the lower lip.
  3. The Quichua f will sound a little more breathy to you, almost like someone blowing out a candle.

Listen again to the three Quichua words of the first frame. (2)

+

(ficha)

(fuyu)

(fanga)

–

- Now listen to similar sounding English words pronounced along with the Quichua, and see if you can hear the difference in the two sounds. (3)

+

A.	(fee)	English
	(ficha)	Quichua
B.	(fooey)	English
	(fuyu)	Quichua
C.	(fungus)	English
	(fanga)	Quichua

−

- See if you can say the Quichua f. Set your lips as though you were going to say p, then push the air between your lips as though you were blowing out a candle. Practice as much as you like. (4)

- Practice saying the following words after the voice on the tape. Concentrate on the f. (5)

+

A.	(fuyu)	X	cloud
	(fuyu)	X	
	(fuyu)	X	
B.	(ficha)	X	to sweep
	(ficha)	X	
	(ficha)	X	

−

- Say each word below twice. First with an English f and then with a Quichua f, following the voice on the tape. (6)

+

(fuku)	X	(fuku)	X	to blow
(fundu)	X	(fundu)	X	water container
(fiya)	X	(fiya)	X	to lend
(fitas)	X	(fitas)	X	clap
(fiesta)	X	(fiesta)	X	party, celebration

–

- Say each of the words below as it should be pronounced in Quichua. Then listen for confirmation. (7)

+

A.	fuku	X	blow	( )
B.	fuyu	X	cloud	( )
C.	ficha	X	sweep	( )
D.	fanga	X	leaf	( )
E.	fiya	X	lend	( )
F.	fitas	X	clap	( )
G.	fiesta	X	party	( )
H.	fundu	X	water container	( )

–

UNIT 7

MODULE D - SPECIAL VOCABULARY ACQUISITION

CONTENT

The following vocabulary items:

kushijushka

limpio

shinchi

ali

jatun

punchalla

llaki

mapa

amuglla

na ali

uchila

yanalla

OBJECTIVES

I. Given: Any of the above forms in spoken speech.

Behavior: Say an English equivalent.

II. Given: Picture(s) of an appropriate object or objects.

Behavior: Describe those objects by using appropriate descriptive adjectives from the set above.

- This particular module will introduce several important descriptive adjectives. You will have other similar modules later on for it is important that you be able to describe things.

Study the list below and listen to the pronunciation of each of the words. The list includes two sets of opposites.

You may already know some of the words.

+ (1)

(ali) -- good

(na ali) -- bad (not good)

(yanalla) -- dark, black

(punchalla) -- bright, light

−

The last two words are composed of a base adjective plus the suffix -lla. What was the meaning of this suffix as presented to you in a previous module?

just, only

- Yana means black or dark. The addition of -lla tempers the adjective, giving a form whose meaning is something like "just black."

Not all adjectives take -lla in this manner, but here is another example.

ali --------- alilla

Can you give the meaning of each of the following utterances? (2)

+

A. (Ñukaka alimi kani).	A. I'm fine (good).
B. (Ñukaka alillami kani).	B. I'm just fine.

−

- Match the English with the Quichua. (3)

A.	yanalla	1.	bright	A-3
B.	punchalla	2.	good	B-1
C.	na ali	3.	dark, black	C-4
D.	ali	4.	bad	D-2

- Below are two more sets of adjective opposites. Study them briefly and listen to the way they are pronounced. (4)

+

(limpio)	--	clean
(mapa)	--	dirty
(shinchi)	--	hard
(amuglla)	--	soft

−

The first word (limpio) has been borrowed from ______________. Spanish

---

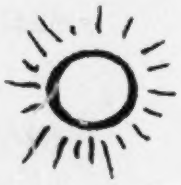
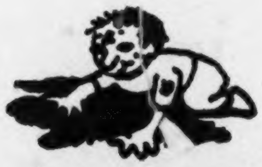
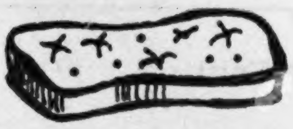
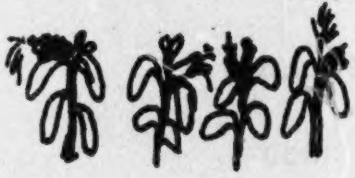
- Match the English with the Quichua. (5)

A.	amuglla	1.	clean	A-4
B.	mapa	2.	hard	B-3
C.	limpio	3.	dirty	C-1
D.	shinchi	4.	soft	D-2

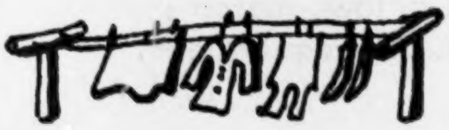
- As you hear each word below, match it with the appropriate English equivalent. (6)

A. ( )	1. bad	A-4
B. ( )	2. bright	B-3
C. ( )	3. dark	C-1
D. ( )	4. good	D-2
E. ( )	5. soft	E-8
F. ( )	6. hard	F-6
G. ( )	7. clean	G-5
H. ( )	8. dirty	H-7

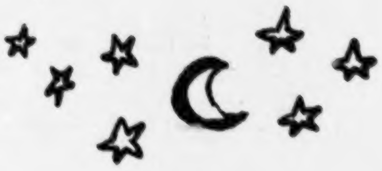
- Match each word on the left with the object at the right which best exemplifies that quality. (7)

A. mapa	1. 	A-2
B. amuglla	2. 	B-3
C. shinchi	3. 	C-8
D. limpio	4. (Good crop of corn) 	D-5

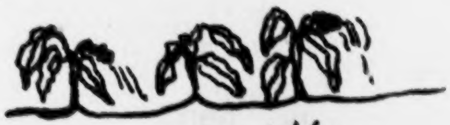
E. punchalla 5. E-1



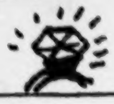
F. ali 6. F-4



G. na ali 7. G-7



H. yanalla 8. H-6



- Below is the last set of opposites for this module. Study them and listen to the pronunciation. (8)

+

(jatun) -- big

(uchilla) -- small

(kushijushka) -- happy

(llaki) -- sad, unhappy

–

Compare: llaki -- sad

-lla -- just

- Match the Quichua with the English. (9)

A.	llaki	1.	big	A-3
B.	kushijushka	2.	happy	B-2
C.	uchilla	3.	sad	C-4
D.	jatun	4.	small	D-1

- As you hear each word below, match it with the equivalent English term. (10)

+

A. ( )	1. sad	A. 4
B. ( )	2. small	B. 1
C. ( )	3. happy	C. 2
D. ( )	4. big	D. 3
E. ( )	5. good	E. 9
F. ( )	6. soft	F. 7
G. ( )	7. hard	G. 8
H. ( )	8. bad	H. 12
I. ( )	9. dirty	I. 10
J. ( )	10. dark	J. 6
K. ( )	11. bright	K. 5
L. ( )	12. clean	L. 11

–

- Mark each word below as Good if it represents what we would call a good quality. Mark it Bad if it refers to a bad quality. (11)

Example:	intelligent	Good
	stupid	Bad

A. na ali	A. Bad
B. limpio	B. Good
C. kushijushka	C. Good
D. llaki	D. Bad
E. mapa	E. Bad
F. ali	F. Good

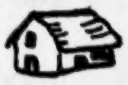
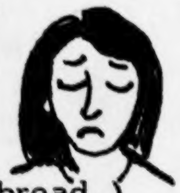
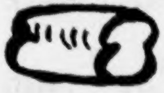
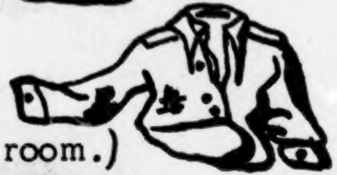
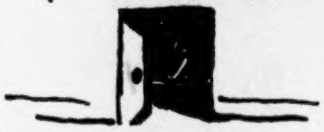
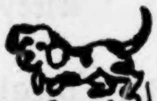
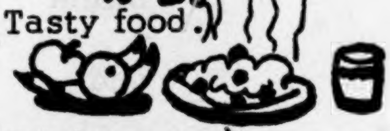
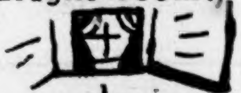
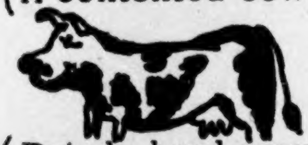
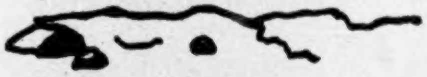
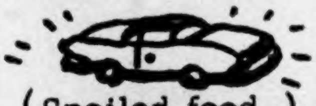
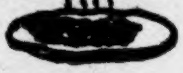
- Say an English equivalent for each word as you hear it. (12)

A. ( )	A. happy
B. ( )	B. soft
C. ( )	C. good
D. ( )	D. big
E. ( )	E. bright
F. ( )	F. clean
G. ( )	G. soft
H. ( )	H. happy
I. ( )	I. bright

- Say an English equivalent. (13)

A. ( )	A. dirty
B. ( )	B. sad
C. ( )	C. bad
D. ( )	D. dark
E. ( )	E. hard
F. ( )	F. small
G. ( )	G. sad
H. ( )	H. hard
I. ( )	I. dark
J. ( )	J. dirty

- For each picture below there is a word phrase describing that picture. If the description is accurate, write yes by that item; otherwise, write no. (14)

Pictures		
A. (Small house.) 	jatun wasi	A. no
B. 	llaki warmi	B. yes
C. (Soft, light bread.) 	amuglla tanda	C. yes
D. 	limpio camisa	D. no
E. (Dark room.) 	punchalla quarto	E. no
F. 	uchila alku	F. yes
G. (Tasty food.) 	ali mikuna	G. yes
H. (Bright room.) 	yanalla quarto	H. no
I. (A contented cow.) 	kushijushka wagra	I. yes
J. (Dried, hard ground.) 	shinchi alpa	J. yes
K. 	mapa carro	K. no
L. (Spoiled food.) 	na ali mikuna	L. yes

If you missed one item or less, skip to the frame after the next one, and turn the tape ahead to the next white splice. If you missed two items or more, do the next frame.

- Say an English equivalent. (15)

+

A. ( )	A. sad
B. ( )	B. good
C. ( )	C. soft
D. ( )	D. dark, black
E. ( )	E. hard
F. ( )	F. clean
G. ( )	G. small
H. ( )	H. big
I. ( )	I. dirty
J. ( )	J. bright
K. ( )	K. bad
L. ( )	L. happy

–

- Pronounce each word below, listen to the voice on the tape, and then say it again. Approximate as much as possible the tape pronunciation and think of the meaning of each word as you say it. (16)

+

A. yanalla X ( ) X

B. punchalla X ( ) X

C. ali X ( ) X

D. na ali X ( ) X

E. jatun X ( ) X

F. uchilla X ( ) X

G. shinchi X ( ) X

Note: the after n voicing rule
does not apply to this word.

H. amuglla X ( ) X

I. limpio X ( ) X

J. mapa X ( ) X

K. llaki X ( ) X

L. kushijushka X ( ) X

Why don't you try that last one once more.
It is a little longer. See if you can remember
all of the sounds in it.

L. X ( ) X

–

- Say the equivalent Quichua word.
  Listen for confirmation. (17)

+

A. bad n____________ ( )

B. good a____________ ( )

C. hard sh____________ ( )

D. soft a____________ ( )

E. big j____________ ( )

F. small u____________ ( )

- Say the Quichua equivalent. (18)

A. happy k___sh___ ( )

B. sad ll__________ ( )

C. dirty m__________ ( )

D. clean l__________ ( )

E. bright p__________ ( )

F. dark y__________ ( )

−

- Say the Quichua word which is opposite in meaning to the English one below. (19)

+

A. bad a__________ ( )

B. hard a__________ ( )

C. small j__________ ( )

D. sad k__________ ( )

E. bright y__________ ( )

F. clean m__________ ( )

G. dark p__________ ( )

H. happy ll__________ ( )

I. big u__________ ( )

J. soft sh__________ ( )

K. good n__________ ( )

L. dirty l__________ ( )

−

- Say the Quichua equivalent. (20)

+

A. sad	X	( )
B. hard	X	( )
C. dark	X	( )
D. soft	X	( )
E. bad	X	( )
F. big	X	( )
G. clean	X	( )
H. small	X	( )
I. good	X	( )
J. happy	X	( )
K. dirty	X	( )
L. bright	X	( )

—

- Say aloud the Quichua word which is appropriate for each blank below. (21)

A. Any food that is so tough you can't bite it is __________.	shinchi
B. When it's midnight in a coal mine and you have no light you could describe it as __________.	yanalla
C. "The only __________ Indian is a dead Indian."	ali
D. The Empire State Building would definitely be classified as a __________ building.	jatun

E. A new car, recently washed and standing in the sun is _________ and __________.	limpio punchalla
F. A smiling child is __________.	kushijushka
G. Bacteria are ________.	uchila
H. "Oil Can Harry" (the villain in Mickey Mouse cartoons) is _______.	na ali
I. A feather bed is supposed to be _____.	amuglla
J. Junior's face, after playing in the sandbox, is usually ________.	mapa
K. People cry when they are happy and when they are ________.	llaki

---

● Write down all the adjectives you can think of. (22)	Your list may have included any adjectives you have learned. Specifically, however, it should have included most of the following: (Disregard spelling) kushijushka, llaki, limpio, mapa, shinchi, amuglla, ali, na ali, jatun, uchilla, punchalla, yanalla Also possibly: ashtaka, ashalla, kachi, mishki, juyalla.

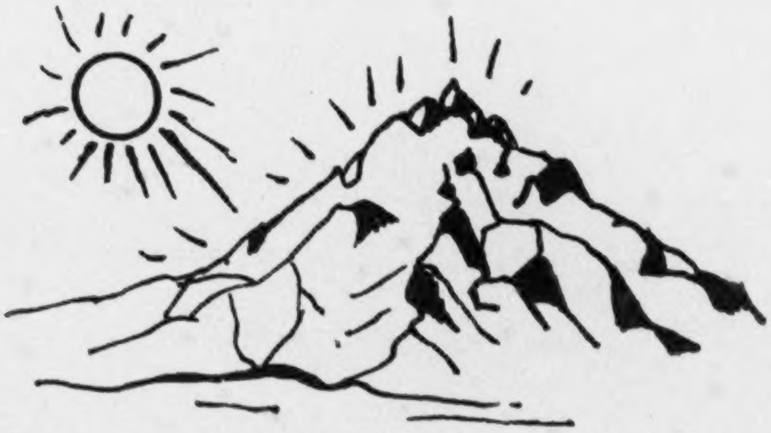
- Give an English equivalent. (23)

+

A. ( )	A. clean
B. ( )	B. soft
C. ( )	C. bad (not good)
D. ( )	D. big, large
E. ( )	E. dark, black
F. ( )	F. dirty
G. ( )	G. good
H. ( )	H. happy
I. ( )	I. small
J. ( )	J. hard
K. ( )	K. bright
L. ( )	L. sad

–

- Say as many Quichua adjectives as you can which actually describe the object below. (24)



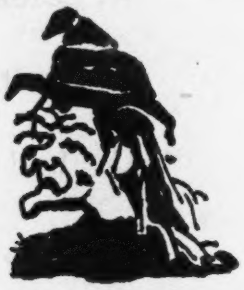
You could have said the following, (and of course, others if you know them).

jatun, shinchi, punchalla

And possible:

ali, limpio, jayalla

- Say as many Quichua adjectives as you can which describe this object. (25)

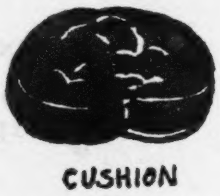


mapa, na ali, llaki

Also possible:

yanalla

- Describe the object below. (26)

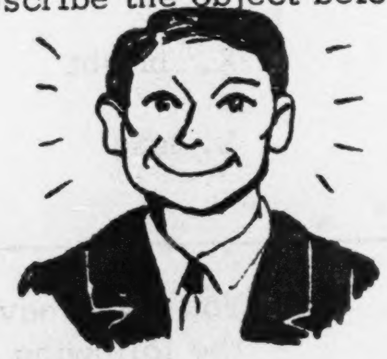


uchilla, yanalla, amuglla

Also possible:

ali, limpio

- Describe the object below. (27)



kushijushka, limpio, ali

Also possible:

punchalla (If you think of him as having a bright, shining face)

UNIT 8

MODULE A - LISTENING COMPREHENSION

CONTENT

I. Commands (with -y, -ngi, ama--chu, wa, pa)

II. Purpose (with -chun + muna)

III. Verb modification (with ña, narah, -rah)

IV. Additional vocabulary: chura, pusha, kara, ni, kwitsa, wambra

OBJECTIVES

I. Given:	Familiar spoken Quichua verbs in I. Imperative forms (2d person) II. Other familiar verb forms
Behavior:	Discriminate those forms which are commands and explain the meaning of the same.
II. Given:	An imperative verb in one of the following three forms: 1. -y regular form (e.g., randiy) 2. with wa (e.g., randiway) 3. with pa (e.g., randipay)
Behavior:	Describe the differences in meaning between each of the three forms.
III. Given:	Two utterances, one of which employs -ngapah + muna, and the other of which employs -chun + muna.
Behavior:	Explain the meaning of each utterance and how they differ from each other.

IV. Given:	Quichua sentences (with familiar vocabulary) where the verbal element is modified by -rah, na, or narah.
Behavior:	Say an English equivalent.

- The word below is one of the very first words you ever heard in Quichua, way back in the first unit. Can you remember what it means? (1)

(niy)

Say (it).

- The direct imperative or command form of any verb is formed in Quichua by joining -y (which sounds like "i") to the basic form.

ni + y	niy
miku + y	mikuy
trabaja + y	trabajay

Listen to the pronunciation of each of these commands. (2)

+

(niy)

(mikuy)

(trabajay)

−

What is the meaning of "mikuy" and "trabajay?"

mikuy = eat (command)

trabajay = work (command)

- What is the meaning of each of the following utterances? (3)

+

A. (Tandata randiy)

A. Buy (some) bread.

B. (Shuyay!)

B. Wait!

C. ( )

C. Speak English.

D. (   )

–

D. Look!

● As you may have noticed, the future imperative (e.g., mikungi) is just like another form of the verb that you have already used. (4)

What tense of the verb is exactly like the future imperative?

Present tense (2d person)

Compare:

1. Kanka mikungi.
   You eat.
2. Mikungi!
   Eat!

The way you use your voice tells (just as in English) whether you are stating a fact or making a command.

● Listen to another variation: (5)

+

(nipay)

–

This word means "please say it." Can you find the new affix which means "please"?

pa

● Adding -pa to any verb adds a tone of respect. In a command, this respect may be interpreted as "please."

What is the meaning of the following? (6)

+

A. (ripay)

B. (shamupangi)

A. please go

B. please come (in the future)

C. ( )	C. please eat
D. ( )	D. please look

● Here is another type of command. Listen. (7)

(niway)

–

This variation means "say it to me" (tell me).

What do you think is the new affix which indicates that the action is to be specifically directed at me?

wa

● The affix -wa in verbs means me or us.

Compare: ñukata niy
niway
tell me

What is the meaning of each of the following: (8)

+

A. (parlaway)	A. Speak (to) me.
B. (ayudaway)	B. Help me.

–

● Sometimes it is necessary to command people not to do something rather than to do it. Listen now to a negative command: (9)

+

(Ama riychu)

–

In a negative command, "ama" is placed before the verb, and "-chu" after it.

Compare:	Ama niychu.	Don't say it.
	Na ninchu.	He doesn't say it.

"Na" is used in negative statements, while "ama" is used in negative commands (prohibitions).

Change the following command to a negative command by writing whatever additions are necessary.

shamupangi	Ama shamupangichu

● Say an English equivalent: (10)

+

A. (Ama trabajangichu.)	A. Don't work (future).
B. (Ama shuyay-chihchu.)	B. Don't you-all wait.
C. (Ama parlawaychu.)	C. Don't speak to me.

−

● By way of review, here are the basic imperative forms: (11)

niy = say it

ningi = say it (in the future)

nipay = please say it

niway = say it to me

ama niychu = don't say it

● Listen to three new verbs in the command form: (12)

+

(churay)

(karay)

(pushay)

"Chura" means "to put (something somewhere)." What is the meaning of "churay"?	put (it somewhere) - command
"Kara" means "to give." What is the meaning of "karay"?	give - command
"Pusha" means "to take someone along." What is the meaning of "pushay"?	take (someone) along - command

---

● A. Which of the following is a command which means "give"? (13)	
1. ( )	1
2. ( )	
3. ( )	
B. Which of the following is a command which means "put"?	
1. ( )	3
2. ( )	
3. ( )	
C. Which of the following is a command which means "take (me) along"?	
1. ( )	2
2. ( )	
3. ( )	

● What is the meaning of the following: (14)

A.	(pushaway)	A.	Take me along.
B.	(kaypi churay)	B.	Put it here.
C.	(karapay)	C.	Please give it.
D.	(karawangi)	D.	Give it to me (sometime in the future).
E.	(ama chaypi churaychu)	E.	Don't put it there.
F.	(pushawaychih)	F.	You-all take me along.

- As you listen to the utterances below, put a check by each one which is a command. Leave the rest blank. (15)

+

A.	(churajun)	A.	
B.	(churay)	B.	✓
C.	(karanchih)	C.	
D.	(pushawarkani)	D.	(No command, though -wa is used with it. This sentence means, "He took me.")
E.	(pushapay)	E.	✓
F.	(churapagrini)	F.	(No command, though -pa is used for respect.)
G.	( )	G.	✓
H.	( )	H.	✓
I.	( )	I.	✓

J. (   ) J.

–

● Here is a statement which you should be able to understand: (16)

+

(Kulkita karangapah munani.)

Meaning: I want to give some money.

Now listen to another statement which is very similar to the one above, but which has a slightly different meaning:

(Kulkita karachun munani.)

–

Meaning: I want (someone else) to give some money.

The two suffixes -ngapah and -chun (as used above) are alike except that -ngapah is used when the subject of the main verb (munani) and the verb of purpose (kara--) are the same person, and -chun is used when the subjects of the two verbs are different.

A. If you wanted to generate a sentence equivalent to "John wants to sleep," you would use /puñungapah/puñuchun/ as the verb of purpose. puñungapah

B. To generate "John wants the baby to sleep," you would use /puñuchun/ puñungapah/. puñuchun

---

● Rafael told his wife that he wanted her to give him some food. Which of the following did he use: (17)

A. Mikunata karawachun munani. A.

B. Mikunata karangapah munani.

- Can you understand each of the following utterances? Listen to each one and give the meaning in English. (18)

+

A. (Payka trabajangapah na munarkachu.)	A. He didn't want to work.
B. (Kan richun munani.)	B. I want you to go.
C. (Pay pushawachun munani.)	C. I want him to take me.
D. (Puñungapah munangichu?)	D. Do you want to sleep?
E. (Ñuka llujshichun munangichu?)	E. Do you want me to leave?

−

- What is the meaning of each of the following: (19)

+

A. (Tandata karay)	A. Give some bread.
B. (Tandata karaway)	B. Give me some bread.
C. (Tandata karapay)	C. Please give some bread.
D. (Ama tandata karaychu)	D. Don't give bread.

−

- A mother answering a question from her husband regarding what the children were doing might say something like the following: (20)

+

(Paykunaka pugllanajunrahmi.)

−

Meaning: They are still playing.

There is a new affix in the above utterance which clarifies the fact that something was being done previously which is still being done (or yet being done). What is this affix?

-rah

- Write in the form needed to change each of the following verbs to the meaning indicated. (21)

A.	mikujun (is eating)	(is still eating)	A.	mikujunrah
B.	trabajajurka (was working)	(was still working)	B.	trabajajurkarah
C.	shuyagrin (will wait)	(will still wait)	C.	shuyagrinrah

- What is the meaning of each of the following: (22)

+

A.	( )	A.	Rebeca is still talking.
B.	( )	B.	I still want that.
C.	( )	C.	Are you still resting?

−

- Listen to another sentence: (23)

+

(Chay wambra ña shamurka.)

−

The word "ña" in the sentence above means "already." It is an extremely important word.

Given that "wambra" = "boy", what is the meaning of the above sentence?

That boy already came.

- Say an English equivalent: (24)

+

A. (Mariaka ñami rirka.)	A. Maria already went.
B. (Payka ña tandata randirka.)	B. He already bought the bread.
C. (Ñukan chihka ña trabajanajun chih.)	C. We are already working.

–

- When "na" is used in the future, it can best be translated by the word "soon." Listen:

Ñachu rigringi?	Are you going soon?
Ari, ñami rigrini.	Yes, I'm going soon.

What is the meaning of the following sentence: (25)

+

(Chay wambraka ña llujshigrin.)	That boy will leave soon.

- A. Which of the following means "no"? (26)

1. ( ) 2

2. ( )

B. Which of the following means "already" or "soon"?

1. ( ) 1

2. ( )

–

- You will have very little trouble remembering the Quichua word for "already" or "soon" (27) if you just remember that it is very similar to the word which means "no."

ña	soon, already
na	no

● What is the meaning of each of the following: (28)

+

A. (   )

B. (   )

−

A. I already studied.

B. I will study soon.

● Circle all the words below which are commands: (29)

niway
kararkangi
pusharka
pushawangi
ama riychu
churay
churagrini
nin

nipangichih
pushajurkani
churachun
churangapah
ama karaychu
shamuychih
shamugringichih

niway
pushawangi
ama riychu
churay
nipangichih
ama karaychu
shamuychih

● There is one more important form with which you should become familiar. Listen: (30)

+

(Chay kwitsaka narah mikurkachu.)

−

Meaning: That young girl didn't eat yet.

"Narah" is a combination of "na" (no) and

-rah (still, yet), and the combined meaning is (not too surprisingly) "not yet." You can think of "narah" as the opposite of "ña." For example:

Ñachu shamurka?	Did he already come?
Ari, ñami shamurka.	Yes, he already came.
Na, narah shamurkachu.	No, he didn't come yet.

It should be easy for you to remember "narah" and "ña" because both of these sound very much like "na."

● A. Which of the following means, "He will come soon"? (31)

1. (   )
2. (   )

2

B. Which of the following means, "He won't come soon"?

1. (   )
2. (   )

1

● Say an English equivalent: (32)

A. (Chay wambra narah chayamurkachu.)	A. That boy hasn't arrived yet.
B. (Ñami mikurkani.)	B. I already ate.
C. (Narah tamyajunchu.)	C. It isn't raining yet.

D. (Ñukaka ñami trabajangapah rigrini.)	D. I'll go to work soon.
E. (Juanmi chayta rurachun munani.)	E. I want Juan to do that.
F. (Shuh kwitsa chaypi takshajunrahmi.)	F. A girl is still washing there.

−

- As you listen to each of the following utterances, put a check (✓) by each of them which is a command. Each time you check an item as a command, also give its meaning. (33)

+

A. ( )	A. ✓ Say this.
B. ( )	B. ✓ You-all come (future).
C. ( )	C.
D. ( )	D. ✓ Give me the money.
E. ( )	E.
F. ( )	F.
G. ( )	G.
H. ( )	H. ✓ Don't wait.

−

- Compare the two utterances below. Give the meaning of each, and explain the differences between them. (34)

A. Pay trabajachun munan.	A. He wants her (someone else) to work.
B. Payka trabajangapah munan.	B. He wants to work.

A indicates that the person who is to work is someone other than the subject of the sentence.

B indicates that the person who is the subject wants to work himself.

- Explain the difference of meaning between each of the three forms below as you hear them: (35)

+

A. ( )	A. Say it! (direct command)
B. ( )	B. Say it, please. (with added tone of respect)
C. ( )	C. Say it to me. (action of the verb is directed toward the person speaking)

−

- Say an English equivalent: (36)

+

A. ( )	A. My wife already came. My wife has already come.
B. ( )	B. The baby is still sleeping.
C. ( )	C. He didn't give that to me yet.
D. ( )	D. Is it still raining?

E. ( )	E. I'll leave soon.
F. ( )	F. He hasn't arrived yet. He didn't arrive yet.

UNIT 8

MODULE B - SPEAKING

CONTENT

I. Commands (with -y, -ngi, wa, pa)

II. Purpose (with -chun + muna)

III. Verb modification (with na, narah, -rah)

IV. Additional vocabulary: chura, pusha, kara, ni

OBJECTIVES

I. Given:
1. A Quichua verb root form.
2. Instructions specifying appropriate situations.

Behavior: Generate the following types of imperatives, based on the given verb root:

1. Direct imperative
2. Future imperative
3. Form showing special respect
4. Form which specifies that the action is to be performed on the person who is speaking.
5. Any plural command

II. Given: Instructions which define appropriate situations.

Behavior: Generate spoken Quichua sentences in which the action of the verb is modified in each of the following special ways:

1. The action has not begun yet.

2. The action will begin soon
3. The action is already in progress
4. The action is still going on
5. The action is already finished

III. Given: A familiar action or activity, explained in English.

Behavior: State that concept with each of the following emphases:

1. He (the student) wants to do that action.
2. He wants someone else to do it.

- Verbs can be made into a command form by adding -y to the base form of the verb.

ni + y	niy
miku + y	mikuy
pusha + y	pushay

Listen (again) to the pronunciation of the three words above. Take special note of the sound that is formed when -y is joined to u. (1)

+

(niy)	pronounced as	ni
(mikuy)	pronounced as	mikui
(pushay)	pronounced like	chay

Now repeat each of the words after the voice on the tape.

(niy)	X	(niy)	X
(mikuy)	X	(mikuy)	X
(pushay)	X	(pushay)	X

–

- Make each of the following verbs into a direct command by writing in the appropriate addition. Then say aloud each resulting command. (2)

+

A.	shuya	X	A.	(shuyay)
B.	ri	X	B.	(riy)
C.	shamu	X	C.	(shamuy)
D.	sama	X	D.	(samay)
E.	riku	X	E.	(rikuy)

F. randi X F. (randiy)

–

● A. Say the direct command forms of the following verbs. Then compare your pronunciation carefully with that of the tape confirmation. (3)

+

1. rura X ( )
2. puri X ( )
3. tajsha X ( )
4. tarpu X ( )
5. randi X ( )
6. miku X ( )

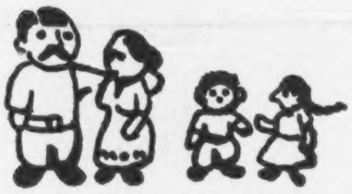
B. Now say a plural command (one which asks several people to do something) by adding the verb plural suffix to each of the following verbs:

1. rura X ( )
2. puri X ( )
3. tajsha X ( )
4. tarpu X ( )
5. randi X ( )
6. miku X ( )

● A. Tell Rafael to go. (4)

( )

B. Tell Rafael and his family to go.



( )

–

● A command which is intended to be followed sometime in the future is formed by adding -ngi to the base form of the verb. This is the same as the regular present tense 2d person verb form.

A. Say the future command forms of each of the following verbs: (5)

+

1. jatu X ( )
2. yachaju X ( )
3. llujshi X ( )
4. trabaja X ( )
5. ni X ( )
6. puñu X ( )

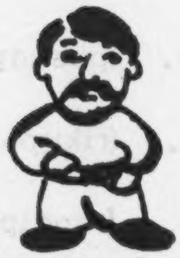
B. Now say the form of the following three verbs that would be used to command two or more persons:

1. jatu X ( )
2. yachaju X ( )
3. llujshi X ( )

–

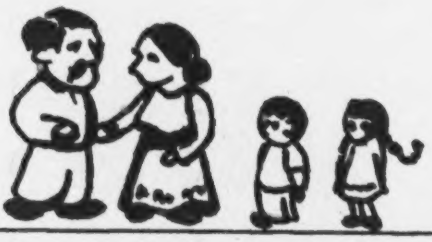
● Assume that you are having a party tomorrow night and you want Rafael to come. Tell (command) him to come. (6)

+



( )

B. Now you have decided to invite the whole family. Tell all of them to come.



( )

● The affix which is attached to verbs in Quichua to indicate respect is __________. (7) pa

When used in commands pa can be best translated by the English word "please."

Notice how -pa is inserted into the verb:

miku ↑ y

pa

This suffix is placed right after the base form of the verb and before the imperative suffix.

● Write in whatever is necessary to change each of the following verbs to commands of respect, using the immediate command form. Then pronounce the resultant form, and check the confirmation. (8)

+

A. ri	X	A.	(ripay)
B. chura	X	B.	(churapay)
C. shamu	X	C.	(shamupay)

D.	pusha	X	D. (pushapay)
E.	riku	X	E. (rikupay)
F.	randi	X	F. (randipay)

–

- Generate commands of respect, using each of the following verbs: (9)

+

A.	rura	X	( )
B.	randi	X	( )
C.	kara	X	( )
D.	tarpu	X	( )

–

- The affix which is attached to verbs to indicate that the action is to be performed directly for or upon the person speaking (me) is __________. (10)

wa

The affix -wa is inserted in the same place as -pa.

$$\text{pusha}\underset{\text{wa}}{\uparrow}\text{y}$$

Obviously, -wa cannot be used with all verbs. "Mikuway" is strange because we don't ordinarily ask other people to eat us, and "riway" (go me) makes no sense at all.

- Write in whatever is necessary to change each of the following verbs to a form where the action is specifically directed toward the speaker. Use the future imperative ending. Also pronounce each word after you have written it and check for confirmation.

+ (11)

A. ni	X	A.	(niwangi)
B. pusha	X	B.	(pushawangi)
C. jatu	X	C.	(jatuwangi)

–

● A. Say a form patterned after "take me" for each of the following verbs. Use the immediate imperative. (12)

+

1. kara	X	( )
2. parla	X	( )
3. randi	X	( )

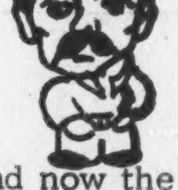
B. Now say the corresponding plural forms for each of these verbs:

1. kara	X	( )
2. parla	X	( )
3. randi	X	( )

–

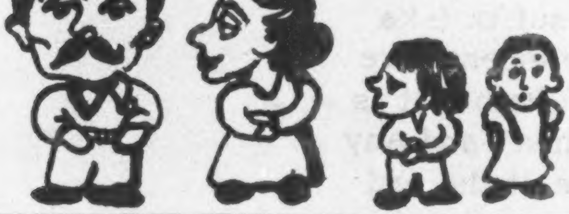
● A. A little while ago you told Rafael to come to your party tomorrow night. Maybe it would be well to go back and ask him again, this time including "please" in your request. (13)

+



( )

B. And now the whole family:



( )

–

- If you were a beggar and saw a rich man coming down the street, what could you say to him to get him to give you some money? (14)

kulkita karaway, or
kulkita karapay

- What is the meaning of the following utterance: (15)

Pay trabajachun munani.

I want her/him to work.

Chun, as you remember, is used when there is a change of subject. It actually indicates that one person is imposing his will or desires on somebody else.

- Generate a Quichua equivalent for each of the following phrases. Listen for confirmation. (16)

+

A. Pay ________ munani. ( )
(I want him to work.)

B. Pay ________ munani. ( )
(I want her to go.)

C. Kan ________ munani. ( )
(I want you to study.)

–

- Take another look at (17)

Pay trabajachun munani.

Notice that "pay" has no focal suffix (-ka or -mi). "Pay" is not a major element here and cannot take such a suffix. Rather it is just part of the phrase "pay richun" and any focus suffix would have to come at the end of the phrase (after -chun).

The subject of the above sentence is "ñuka," which has been dropped from the surface structure. For example:

Ñukaka pay richun munani.
I he to go want.

Which of the following is unacceptable:

A. Payka rikungapah munan.	C
B. Payka ñuka rikuchun munan.	
C. Kanka rikuchun munan.	

- Say a Quichua equivalent for each of the following. Include all pronouns. (18)

+

A. I want you to go.	A. (Ñukaka kan richun munani.)
B. He wants me to go.	B. (Payka ñuka richun munan.)
C. We want Maria to go.	C. (Ñukanchihka Maria richun munanchih.)
D. They want you to go.	D. (Paykunaka kan richun munan.)

–

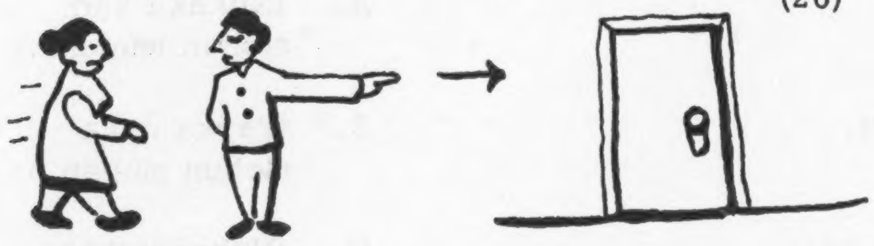
- Say a Quichua equivalent. Include all pronouns. (19)

NOTE: For some sentences you will need to use -chun; for others, -ngapah.

A. I want to see the dog.	A. Ñukaka alkuta rikungapahmi munani.
B. He wanted to work.	B. Payka trabajangapahmi

	munarka.
C. I want you to wait.	C. Ñukaka kan shuyachun munani.
D. He wanted his wife to leave.	D. Payka paypah warmi llujshichunmi munarka.
E. We want it to rain.	E. Tamyachun munanchih.
F. Do you want to play?	F. Pugllangapahchu munangi?, or Pugllangapah munangichu.

- Can you explain what is going on in Quichua? (20)



Kay jari paypah warmi richun (llujshichun) munan.

- In the space below, write any five different affirmative commands that can be formed from the following verb: (21)

japi = to seize or take hold of

Your five should have come from the following:

japiy	japiychih
japipay	japipaychih
japiway	japiwaychih
japingi	japingichih

japipangi japipangichih

japiwangi japiwangichih

- In past lessons you have learned some important words which deal with the concept of time. It is not only important to be able to explain when something happened, but also how long it lasted, whether it happened before or after some other event, and so on. (22)

In Module A, you were exposed to three important elements which deal with the time that actions were begun and finished.

Here are two of those words. What does each one mean:

A. narah	A. not yet
B. ña	B. soon, already

- "Narah" indicates that the activity in question has not happened yet, is not happening yet, or will not happen soon.

Example: Payka narah rirkachu.
(He hasn't gone yet.)

NOTE: The suffix -chu is used because of the presence of the negative "na."

A. Each one of the statements below says that something happened or is happening. Change each statement so it indicates that the action in question did not happen yet, and say this modified utterance aloud. (23)

+

1. Juanka trabajarka.	1. (Juanka narah

	trabajarkachu.)
2. Tamyarka.	2. (Narah tamyarkachu.)
3. Payka mercadoman rijun.	3. (Payka narah mercadoman rijunchu.)

−

B. Each statement below says that something will happen. Change each statement (as you did above) so that it indicates that the thing that is to happen **(hasn't happened yet)**.

+

1. Ñukaka mikugrini.	1. (Ñukaka narah mikugrinichu.)
2. Payka yachajungapah rigrin.	2. (Payka narah yachajungapah rigrinchu.)
3. Kaytaka ruragrini.	3. (Kaytaka narah ruragrinichu.), or (Narah kaytaka ruragrinichu.)

−

- Say a Quichua equivalent: (24)

A. He hasn't left yet.	A. Payka narah llujshirkachu.
B. We won't go yet (soon).	B. Ñukanchihka narah rigrinchihchu.
C. I'm not working yet.	C. Ñukaka narah trabajajunichu.

- "Ña" indicates just the opposite of "narah"; that is, that something already is happening, has happened, or will happen soon.

Example: Payka ñami shamurka.
(He already came.)

A. Taking the same statements encountered two frames back with "narah," change them this time so they indicate that the action has already happened or is already happening. (25)

Placement of focal suffixes may vary.

+	1. Juanka trabajarka.	1. (Juanka ñami trabajarka.)
	2. Tamyarka.	2. (Ñami tamyarka.)
–	3. Payka mercadoman rijun.	3. (Payka ñami mercadoman rijun.)

B. Change the following statements so they indicate that the activity will happen soon.

+	1. Ñukaka mikugrini.	1. (Ñukaka ñami mikugrini.)
	2. Payka yachajungapah rigrin.	2. (Payka ñami yachajungapah rigrin.)
–	3. Kaytaka ruragrini.	3. (Ñami kaytaka ruragrini.), or (Kaytaka ñami ruragrini.)

- Say a Quichua equivalent: (26)

A. He already left.	A. Payka ñami llujshirka.
B. We will go soon.	B. Ñukanchihka ñami rigrinchih.
C. I'm already working.	C. Ñukaka ñami trabajajuni.

- Give a Quichua equivalent: (27)

+

A. Maria is already sleeping.	A. (Mariaka ñami puñujun.)
B. Maria isn't sleeping yet.	B. (Mariaka narah puñujunchu.)
C. Maria will soon sleep.	C. (Mariaka ñami puñugrin.)
D. Maria won't sleep soon (yet).	D. (Mariaka narah puñugrinchu.)
E. Maria already slept.	E. (Mariaka ñami puñurka.)
F. Maria didn't sleep yet.	F. (Mariaka narah puñurkachu.)

−

- Another element which deals with the time of an action is -rah. When used with verbs -rah indicates that an action is still going on. For example:

  Chay kwitsaka puñujunrahmi.
  (That girl is still sleeping.)

  Notice that -rah is placed after the person ending of the verb (n), but before the focal suffix (-mi).

  Change the following sentences so that they indicate that the action is still going on (or was still going on): (28)

+

A. Juanka trabajajun.	A. (Juanka trabajajunrahmi.)
B. Samajunimi.	B. (Samajunirahmi.)
C. Wambrakunaka pugllanajurka.	C. (Wambrakunaka pugllanajurka-

−

rahmi.)

- Give a Quichua equivalent: (29)

A. He is still working.	A. Payka trabajajunrahmi.
B. I was still waiting at the plaza.	B. Ñukaka plazapi shuyajurkanirahmi.

- Given the following sentence: (30)

Albertoka aswata* ujyajun.

Alberto is drinking aswa.*

*A mild alcoholic drink manufactured and drunk by the Indians. In Spanish, it is called "chicha."

A. Generate a (spoken) sentence (based on the one above) which says that Alberto isn't drinking yet.	A. Albertoka narah ujyajunchu.
B. Generate a sentence which reflects what someone might say who had not expected Alberto to be drinking yet, but found out he already is doing just that.	B. Albertoka ñami ujyajun.
C. Generate a sentence which says that Alberto will be drinking soon.	C. Albertoka ñami ujyagrin.
D. Generate a sentence which says that Alberto is still drinking (as a person might say who saw him drinking once and then came back later only to find him still at it).	D. Albertoka ujyajunrahmi.
E. Generate a sentence which indicates that Alberto has already finished	E. Albertoka ñami ujyarka.

drinking.

● Here is a Quichua verb which you are to use in the ways specified by the directions below: (31)

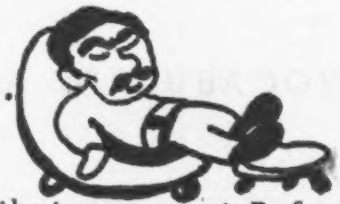
ayuda = to help

NOTE: In Quichua pronunciation, the u may be dropped; i.e., "ayda."

A. You need to ask someone for immediate help. What do you say?	A. ayuday
B. The person doesn't respond to your call for help, so you decide to be very respectful and say "please." What do you say?	B. ayudapay
C. Now suppose you need the help to move a big box, but you aren't going to move it until later tonight. What could you say?	C. ayudangi
D. Say a form which directly means "help me."	D. ayudawangi
E. You need five people to help you, so you walk to a group of your friends and say:	E. Any one of these: ayudachih ayudangichih ayudapaychih ayudawaychih ayudapangichih ayudawangichih

- Consider the following idea: (32)

Rafael is resting.



A.	1.	Explain that you want Rafael to do what he's doing (i.e., resting).	1.	(Ñukaka) Rafael samachun munani.
	2.	Explain that you want to rest too.	2.	Ñukapash samangapahmi munani.
B.	1.	Suppose that Rafael is just getting home from work. He hasn't started resting yet, but is definitely thinking about it. How would you explain that he isn't resting yet?	1.	Rafaelka narah samajunchu.
	2.	How would you explain that he will be resting before long?	2.	Payka ñami samagrin.
	3.	Now he is resting and enjoying it.	3.	Payka ñami samajun.
	4.	Two hours later, Rafael is still there resting. How can you express the fact that he is still doing it?	4.	Payka samajunrahmi.
	5.	Now Rafael has finished his rest and is busy doing some chores around the house. Just then his wife comes home and asks him if he has had time to rest. He tells her that he has. How would you explain to Rafael's wife that he had already rested?	5.	Rafaelka ñami samarka.

UNIT 8

MODULE C - SPECIAL VOCABULARY ACQUISITION

CONTENT

The following Quichua words used as adverbs:

ñapash
na ali
ali
alemanda
yanga
ninanda
ashallata

OBJECTIVES

I.	Given:	Any of the above words in spoken form.
	Behavior:	Say an English equivalent.
II.	Behavior:	Demonstrate ability to use (speak) each of the words above in a meaningful situation by saying the correct word to fill a slot in a specified utterance.

Example: Payka (alemanda) mi purin.
He walks slowly.

- The vocabulary words of this module constitute some of the most basic adverbs in Quichua. (1)

Study briefly the following words and their meaning:

A.	ali	well	Ali trabajan. He works well.
B.	na ali	not well (poorly)	Na ali trabajanchu. He doesn't work well.
C.	ñapash	fast	Ñapash purin. He walks fast.
D.	alemanda	slowly	Alemanda purin. He walks slowly.

A and B should be thoroughly familiar by now. As adjectives they mean "good" and "bad"; as adverbs, "well" and "not well." As you learn more about Quichua, you will discover that "ali" is a very important word with a wide range of meaning.

- Match the Quichua with the English: (2)

A.	ñapash	1.	slowly	A-3
B.	ali	2.	well	B-2
C.	na ali	3.	fast	C-4
D.	alemanda	4.	not well	D-1

- Say an English equivalent for each adverb as you hear it below: (3)

+ A. (ali)	A. well

B.	(ñapash)	B.	fast
C.	(alemanda)	C.	slowly
D.	(na ali)	D.	not well
E.	( )	E.	fast
F.	( )	F.	not well
G.	( )	G.	slowly
H.	( )	H.	well
I.	( )	I.	slowly
J.	( )	J.	fast

- Below are three more words. Consider each of them carefully. (4)

A.	yanga	aimlessly carelessly	Yanga kawsan. He lives aimlessly.
B.	ninanda	much, a lot, hard	Ninanda trabajan. He works a lot.
C.	ashallata	just a little	Ashallata trabajan. He works just a little.

You have seen "yanga" in an earlier lesson. It is an extremely important and useful word. You will hear it used to describe any kind of action that is without purpose, poorly done, deceitful, or that is common (unsophisticated).

"Ninanda" is also used a great deal in Otavalo.

You have already seen "ashalla" used as an adjective; i.e., "ashalla kulki" (a little money). "Ashallata" is the adverbial form.

- Match the Quichua with the English: (5)

A. ashallata	1. a lot	A-3
B. yanga	2. aimlessly	B-2
C. ninanda	3. just a little	C-1

- Give an English equivalent for each word as you hear it below: (6)

+

A. (yanga)	A. aimlessly
B. (ashallata)	B. just a little
C. (ninanda)	C. a lot
D. ( )	D. just a little
E. ( )	E. aimlessly
F. ( )	F. a lot
G. ( )	G. aimlessly
H. ( )	H. a lot
I. ( )	I. just a little

−

- A. Which of the following is equivalent to "fast": (7)

+

1. ( )
2. ( )
3. ( )

3

B. Which of the following is equivalent to "a lot":

1. (   ) 2
2. (   )
3. (   )

C. Which of the following is equivalent to "slowly":

1. (   ) 3
2. (   )
3. (   )

D. Which of the following is equivalent to "a little":

1. (   ) 1
2. (   )
3. (   )

- Demonstrate that you know the meaning of each of the following words by writing an English equivalent to the side as you hear each one.

Check any words that you miss. (8)

A. (   )   A. aimlessly
B. (   )   B. a little
C. (   )   C. well
D. (   )   D. fast
E. (   )   E. a lot

F. ( )	F. not well
G. ( )	G. slowly

–

If you missed any items, go back to frames 1 and 2 and review the words you missed before you go on to frame 9.

- Pronounce each of the following words after the voice on the tape. Think of the meaning of each word as you say it. (9)

+

A.	(ali)	X
B.	(na ali)	X
C.	(yanga)	X
D.	(ninanda)	X
E.	(ashallata)	X
F.	(ñapash)	X
G.	(alemanda)	X

–

- Say a Quichua equivalent: (10)

+

A. well ____________ ( )

B. not well ____________ ( )

C. fast ñ____________ ( )

D. slow al____________ ( )

E. a lot n____________ ( )

F. a little ash__________ ( )

G. aimlessly y____________ ( )

- Say a Quichua equivalent: (11)

A. fast ( )

B. not well ( )

C. aimlessly ( )

D. slow ( )

E. well ( )

F. a little ( )

G. a lot ( )

- Say the appropriate Quichua word for each blank: (12)

A.	The way a turtle walks would be described as _____.	A.	alemanda
B.	A jet airliner moves _____.	B.	ñapash
C.	A person who reads 3,000 words a minute can be said to read _____.	C.	ali (or ñapash)
D.	A little baby who has just learned to walk and who walks back and forth around the house just getting into things can be said to walk _____.	D.	yanga
E.	A man who works from 7:00 a.m. to 7:00 p.m. works _____.	E.	ninanda
F.	If a dishwasher leaves all kinds of food on the plates, the way it works can be described as _____.	F.	na ali
G.	The person who gets only three hours of sleep every night sleeps _____.	G.	ashallata

- Write down all the Quichua adverbs you can think of. (13)

Your list should have included the following:

yanga, ali, na ali, ashallata, ninanda, ñapash, alemanda

You may have also added others.

- Say an English equivalent: (14)

A. ( )	A. a lot, much
B. ( )	B. a little
C. ( )	C. slowly
D. ( )	D. not well
E. ( )	E. fast
F. ( )	F. well
G. ( )	G. aimlessly

- Say each of the Quichua sentences below, at the same time filling in the blank with the appropriate adverb: (15)

A. Chay runa _____ mi purin. (That man just walks around aimlessly.)	A. yanga
B. Ñuka warmika _____ mi yanun. (My woman cooks well.)	B. ali
C. Runakunaka _____ mi parlan. (Indians speak fast.)	C. ñapash
D. Mariaka _____ mi tajshan. (Maria washes very slowly.)	D. alemanda

E. _____ mi tamyarka. (It just rained a little.)	E. ashallata
F. Payka _____ rikunchu. (He doesn't see well.)	F. na ali
G. Chay mishuka _____ mi ujyajun. (That white man drinks a lot.)	G. ninanda

---

UNIT 9

MODULE A - SPECIAL VOCABULARY

CONTENT

The following verbs:

asi
viña
kapla
kallari
fiña
tigramu
takuchi
uya
wañu
yacha

OBJECTIVES

I. Given: Any of the above words in spoken form.

Behavior: Say an English equivalent for that word.

II. Behavior: Demonstrate ability to use (speak) each of the words above in a meaningful situation by supplying the correct word to fill a slot in a specified utterance.

Example: Paykuna (asirka).
(They laughed.)

NOTE: Module D, Unit 10 may be taken with this unit or anytime before Unit 11 is begun.

- A considerable number of new verbs will be used in this unit. Module A will familiarize you with these verbs.

Study briefly the following verbs and their meaning and listen to the pronunciation. (1)

+

(asi)	-	to laugh
(fiña)	-	to get angry
(uya)	-	to hear, listen
(yacha)	-	to know

–

Compare:

yacha	-	to know
yachaju	-	to study, to learn
yachachi	-	to teach

- Match the Quichua with the English (2)

A. yacha	1. laugh	A-2
B. uya	2. know	B-4
C. asi	3. get angry	C-1
D. fiña	4. hear	D-3

- A. Which of the following means "I hear"? (3)

+

1. ( )

2. ( )

3. ( )

4. (   )   3

B. Which of the following means "He is laughing"?

1. (   )

2. (   )

3. (   )   2

C. Which of the following means "I know"?

1. (   )

2. (   )

3. (   )   3

D. Which of the following means "We got angry"?

1. (   )

2. (   )

3. (   )

4. (   )   4

–

● Say an English equivalent for each word as you hear it below. These verbs are conjugated into different forms (tenses, persons, etc.), but you need only give the basic meaning of the verb root. (4)   to:

+

A. (   ) X   A. laugh

B. (   ) X   B. get angry

C. ( ) X	C. know
D. ( ) X	D. hear
E. ( ) X	E. get angry
F. ( ) X	F. laugh
G. ( ) X	G. know
H. ( ) X	H. hear

−

- Listen now to the pronunciation of three more verbs and study them briefly. (5)

+

(kallari) - to begin

(tukuchi) - to finish

(viña) - to grow

−

- Match the Quichua word with the English. (6)

A. viña	1. finish	A-3
B. kallari	2. begin	B-2
C. tukuchi	3. grow	C-1

- A. Which of the following means "He finished"? (7)

+

1. (   )
2. (   )
3. (   )

2

B. Which of the following means "It grew"?

1. (   )

2. (   )

3. (   )   3

C. Which of the following means "She began"?

1. (   )

2. (   )

3. (   )   2

● Say an English equivalent for the base form of each verb below. (8)

	to:
A. ( )	A. finish
B. ( )	B. grow
C. ( )	C. begin
D. ( )	D. grow
E. ( )	E. finish
F. ( )	F. begin

● Here are three final verbs. Again, study them briefly and listen to the pronunciation. (9)

(kalpa) - run

(wañu) - die

(tigramu) - return (here)

● Match the Quichua with the English. (10)

A. wañu	1. return	A-3
B. tigramu	2. run	B-1
C. kalpa	3. die	C-2

● A. Which of the following means "He will die"? (11)

+

1. ( )

2. ( )

3. ( ) 1

B. Which of the following means "They will run"?

1. ( )

2. ( )

3. ( ) 2

C. Which of the following means "You will return"?

1. ( )

2. ( )

3. ( ) 3

–

● Give an English equivalent for the base form of each verb below. (12)

+

A. ( )	X	A. run
B. ( )	X	B. die
C. ( )	X	C. return
D. ( )	X	D. die
E. ( )	X	E. return
F. ( )	X	F. run

−

● Demonstrate that you know the meaning of each of the following verbs by writing an English equivalent to the right of each word as you hear it. Mark any items you miss. (13)

+

	To:
A. ( )	A. laugh
B. ( )	B. know
C. ( )	C. get angry
D. ( )	D. hear
E. ( )	E. finish
F. ( )	F. begin
G. ( )	G. grow
H. ( )	H. return
I. ( )	I. run
J. ( )	J. die

−

If you missed any words, go back to frames 1, 5, and 9, and review the words you missed before going on.

- Pronounce each of the following words. Then listen to the tape pronunciation of each one and say again. Each verb is in the present tense, 3rd person form. Think of the meaning of the words as you say them. (14)

+

A. yachan X ( ) X

B. kallarin X ( ) X

C. viñan X ( ) X

D. fiñan X ( ) X

E. uyan X ( ) X

F. kalpan X ( ) X

G. tigramun X ( ) X

H. wañun X ( ) X

I. asin X ( ) X

J. tukuchin X ( ) X

−

- Say a Quichua equivalent. All verbs are in the present tense 3rd person form. Listen for confirmation. (15)

+

A. He laughs. a_______________n ( )

B. He knows. y_______________n ( )

C. He gets angry. f_______________n ( )

D. He hears. u_______________n ( )

E. He finishes. t_______________n ( )

F. He grows. v_______________n ( )

G. He begins. k______________n ( )

H. He dies. w______________n ( )

I. He returns. ti______________n ( )

J. He runs. k______________n ( )

–

- Say a Quichua equivalent. This time the forms are past tense. (16)

+

A. He returned. ______________rka ( )

B. He knew. ______________rka ( )

C. He died. ______________rka ( )

D. He ran. ______________rka ( )

E. He finished. ______________rka ( )

F. He heard. ______________rka ( )

G. He got angry. ______________rka ( )

H. He laughed. ______________rka ( )

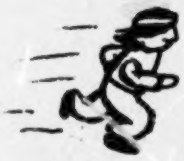
I. He began. ______________rka ( )

J. He grew. ______________rka ( )

–

- Below are pictures and descriptions explaining some of Rafael's "activities." As you consider each item, say a verb which explains what he is doing. (17)

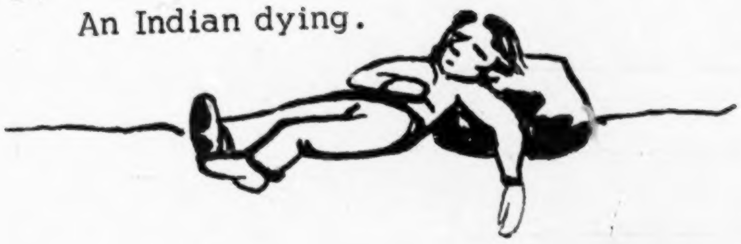
A.



A. kalpajun

B.

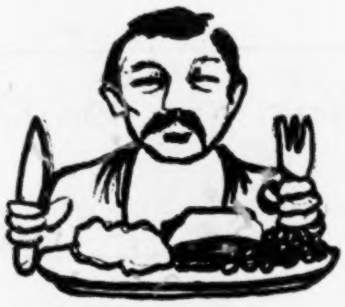
An Indian dying.



B. wañujun

C.

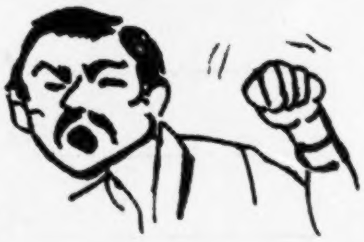
"Is he starting
or finishing to eat?"



C. kallarijun

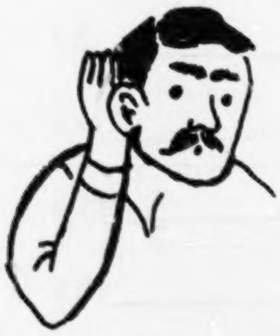
D.

Rafael getting
angry and shouting,
etc.



D. fiñajun

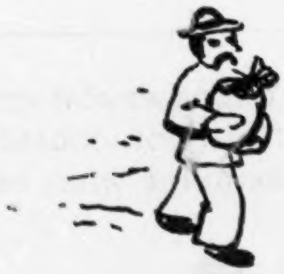
E.



E. uyajun

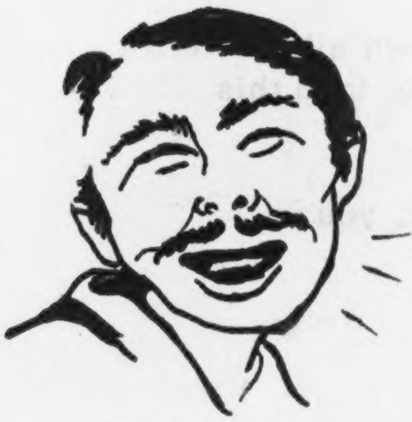
F.

Rafael is on his
way back here
(home) from the
market.



F. tigramujun

G.



G. asijun

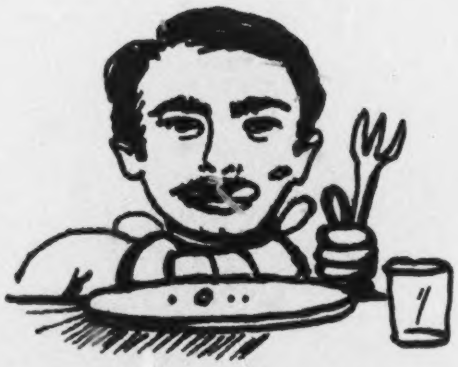
H. Description:
Rafael **knows**
the name of a
visitor.

H. yachan

I. Description:
Rafael as a
young boy is
getting bigger.

I. viñajun

J.



"Is he starting
or finishing?"

J. tukachijun

- In the space below write down all the verb base forms you can remember from this module.

  Hint: If you get all of them, you will have ten. (18)

Your list should have included most or all of the following.

asi
uya
kallari
wanu
fiña
yacha
viña
tukuchi
kalpa
tigramu

- Say an English equivalent for each word you hear below. (19)

+

	To:
A. ( )	A. die
B. ( )	B. return (here)
C. ( )	C. run
D. ( )	D. laugh
E. ( )	E. become angry
F. ( )	F. hear, listen
G. ( )	G. know
H. ( )	H. begin, start
I. ( )	I. grow
J. ( )	J. finish

−

- As you say aloud each Quichua sentence below, fill in the blank with the appropriate word. (20)

(You will note that each of the verbs requires conjugation as you put it in the blank--mikun, mikurkani, etc. You are not being tested here for conjugating the verb. The important thing is that you say the correct base form--e.g. miku.)

A. Chay runa ninandami ________.
(That man laughs a lot.)

B. Saraka ñapashmi __________.
(Corn grows fast.)

C. Payka miercolestami _________.
(He died on Wednesday.)

D. Quichuatachu _____.
(Do you know Quichua?)

E. Las sietami _________.
(We finishes at 7:00.)

F. Escuelamanmi __________.
(They ran to school.)

G. Ali musicatami ________.
(I listened to some good music.)

H. Mamaka sabadotami ________.
(Mother will return on Saturday.)

I. Payka siempremi __________.
(He's always getting angry.)

J. Kunan chishimi ___________.
(We'll begin this afternoon.)

asin

viñan

wañurka

yachangi

tukuchirkanchih

kalparka

uyarkani

tigramugrin

fiñajun

kallarigrinchih

UNIT 9

MODULE B - LISTENING COMPREHENSION

CONTENT

I. Participles (-jpi and -shpa)

II. Direct quotations (with ni)

OBJECTIVES

I. Given: A spoken Quichua sentences (of moderate length and composed of familiar vocabulary) which contain either a -shpa or a -jpi construction.

Behavior:

A. Say or write a natural English equivalent.

B. Say or write a literal English equivalent (one which has the same structure as the Quichua original).

II. Given:

1. A written English utterance which contains a dependent clause.

2. A written Quichua sentence which is equivalent to the English utterance except that -shpa may be in a spot which should be occupied by -jpi and vice versa.

Behavior: Indicate whether each Quichua sentence is acceptable as it stands or not.

III. Given: A direct quotation of a short, simple utterance.

Behavior: Give an English equivalent.

- The grammatical principles you will study in this unit are extremely important. You should find this information to be very applicable in generating flowing, meaningful, specific Quichua utterances. (1)

- Consider the following English sentence:

  (2) Johnny was pounding on the door.

  This is a statement of a simple idea. You should be able to imagine a young boy standing at the door and knocking on it rather loudly.

  Often, when we apeark, we modify ideas such as the one above to make them more specific. This may be done by explaining such things as :

  1. When the event took place.

     Late last night, Johnny was pounding on the door.

  2. The manner of the action.

     Johnny was pounding furiously on the door.

  3. More details about the objects involved.

     Johnny was pounding on Mr. Jones' door.

  4. Etc.

  You are even now capable of expressing many of these kinds of modifications in Quichua.

Which of the following utterances has been modified?

A. We went to see the opera.

B. We went to see the opera at Philharmonic Hall.

B

- Returning to our original sentence. (3)

Johnny was pounding on the door.

Another way we can modify this sentence is by describing the relationship of another sentence to it, i.e. we *modify it with a whole new sentence*.

When Mickey arrived, Johnny was pounding on the door.

Mickey arrived is actually a sentence in and of itself, but in the construction above, its function is to modify the other sentence by telling *when* Johnny was pounding on the door.

- A great variety of sentence modifiers can be used in English. Consider the following possibilities: (4)

A. Johnny was pounding on the door *because he wanted to get in*.

B. Johnny was pounding on the door *while we were sleeping*.

C. *After we locked him out*, Johnny pounded on the door.

D. *If you let him*, Johnny will pound on the door.

E. Etc.

In which of the following examples is a whole sentence (clause) used to modify another sentence.

1. It began raining about midnight.
2. Just as I shut the door, it began to rain. 2
3. Unfortunately, it began raining about midnight.

● In Quichua, one grammatical form may be used to express all the sentences you saw in the last two frames. Listen and compare: (5)

+

Q: (Ñukata rikushpa, payka kalpan.)

–

E: When he sees me, he runs.
If he sees me, he runs.
Because he sees me, he runs.
Upon seeing me, he runs.
Etc.

The Quichua sentence Q above can be equated to all of the English sentences E. In other words, what is expressed by several variations in English may be expressed by one structure in Quichua.

Look at sentence Q above. Which of the following is the modifying segment of sentence Q?

A. Ñukata rikushpa
B. payka kalpan A

- The important new structure in the sentence you just looked at is the verb suffic -shpa. This suffix if roughly equivalent to -ing in such English words as walking, seeing, etc. Thus we might translate the sentence

  "Ñukata rikushpa, payka kalpan"
  as
  "Seeing me, he runs." (6)

  In summary, seeing me in Quichua represents such English structures as when he sees me, if he sees me, etc. There is no confusion involved because the essential point, i.e. that the "seeing me" clause is a modifier of the "he runs" clause, is still preserved.

  Below is a Quichua sentence. It represents several different English sentences. Write two or three of the English sentences with which it could be equated.

  Escuelaman rishpa, yachajuni.

The following are probably the principal English equivalents.

1. When I go to school, I study.
2. If I go to school, I study.
3. I study because I go to school.

- Listen to the way each of the following is pronounced. After you have listened to all three of the utterances, go back and say possible English equivalents for each. (7)

+ A. (Wasiman chayashpa, ñukaka samarkani.)

A. When I arrived at the house, I rested.

B. (Ñukaka mikushpa, trabajangapahmi rigrini.)	B. When After If I eat, I'll go to work.
C. (Kulkita charishpa, teatromanmi rini.)	C. I go to the movie when if because I have money.

- Listen to a slightly different sentence. (8)

  (Pay shamujpi, ñukaka mikurkani.)
  When he arrived, I ate.

There is a new suffix in this sentence which functions very much like the -shpa we just looked at, and which is found in the same place. What is it?	-jpi

---

- The affixes -shpa and -jpi differ only in that -shpa is used when the subject of the main sentence and the subject of the modifying sentence are the same, while -jpi is used when the subject of the two sentences are different. Compare: (9)

  A. Pay shamujpi, ñukaka mikurkani.
  When he came, I ate.

  B. Pay shamushpa, payka mikurka.
  When he came, he ate.

  Note that in A the person who comes and the person who eats are different. But in B, they are the same person. Except for this difference, -shpa and -jpi are just alike.

Can you discover the meaning of each of the following sentences?

C. Luis chayamushpa, puñugrin.	C. When Luis arrives, he'll sleep.
D. Luis chayamujpi, puñugrin.	D. When Luis arrives, she (someone other then Luis) will sleep.

- ● Listen to the pronunciation of the following utterances. After listening to all three, go back and say possible English equivalents for each. (10)

+ A. (Kan tigramujpi, ñukaka rigrini.)	A. If When you return, I will go.
B. (Wawa pugllajujpi, mamaka trabajan.)	B. If While When the baby is playing, mother works.
– C. (Mama kaypi kawsajpi, ñukaka Quitopi kawsarkani.)	C. Because When mother lived here, I arrived in Quito.

- ● Below each of the following sentences, write a *literal* English translation (i.e. one that has the same structure as the Quichua). (11)

A. Pay tigramujpi, rigrin-chih.	A. He arriving, we'll go.
B. Angelata rikushpa, Felipe llujshirka.	B. Seeing Angela, Felipe left.
C. Chayta uyashpa, asirka.	C. Hearing that, he laughed.
D. Pay "shuyay" nijpi, ñukaka shuyarkani.	D. He "wait" saying, I waited.

Note: You may have noticed in this frame that often we can actually use English structures which parallel (literally) the Quichua ones we have been looking at. Thus:

Seeing Angela, John left.

isn't bad at all, though it might be more natural for us to say

When he say Angela, John left.

or

Because he say Angela, John left.

- Write the -shpa or -jpi in each blank below. (12)

A. Escuelapi ka______ ninandami yachajurkani. -shpa
When I was in school, I studied a lot

B. "Ama riychu" ni______, na rirkanichu. -jpi
Because he said "Don't go", I didn't go.

C. Pay narah shamu______ mikurkani. -jpi
I ate before she came. (Lit. She not yet coming, I ate.)

D. Ñuka muna______, tandata randigrini. -shpa
I'll buy the bread when I want to.

E. Ñuka shuya_____, payka shamugrin. -jpi
If I wait, he'll come.

F. Pay escuelaman ri_____ astakata yachagrin. -shpa
He'll know a lot when he goes to school

- Say an English equivalent for each of the following. (13)

+

A. ( ) X	A. He coming*. . .
B. ( ) X	B. That man working. . .
C. ( ) X	C. I resting. . .
D. ( ) X	D. Those women washing. . .
E. ( ) X	E. Sr. Alvares waiting. . .
F. ( ) X	F. We dying. . .
G. ( ) X	G. The wheat growing well. . .
H. ( ) X	H. They laughing. . .

−

*or when he comes, when he came, if he comes, because he came, as he came, etc.

All of these variations are possible for each item. The literal translation is given to simplify the task of specifying an equivalent.

- Listen to each utterance below. As you do so, decide whether or not it contains a modifying sentence of the type we have been considering. If it does, put a check by it. (14)

+

A. ( ) X	A. X
B. ( ) X	B.
C. ( ) X	C.
D. ( ) X	D. X
E. ( ) X	E. X
F. ( ) X	F.
G. ( ) X	G. X
H. ( ) X	H. X

–

- As you hear each sentence below, write the word which signals a sentence modification, (i.e. reproduce the verb which contains -shpa or -jpi). (15)

+

A. ( ) ______________	japishpaka
B. ( ) ______________	trabajashpami
C. ( ) ______________	fiñajpika
D. ( ) ______________	ufyashpami
E. ( ) ______________	tamyajpika

–

- Say a natural English equivalent.

+ (16)

A. ( )	A. If When that boy comes, he (just) wants to eat.
B. ( )	B. If When it rains, what will you do?
C. ( )	C. Because When he came, I went.

−

● Now let's observe more carefully the effect of the focus suffixed (-mi and -ka) on the modifiers just described. Listen: (17)

+

A. (Angelata rikushpaka, Juan llujshirkami.)
When John saw Angela, he left.

B. (Angelata rikushpami, Juan llujshirka.)
John left because he saw Angela.

−

Notice the subtle difference in meaning between A and B. In A, the main clause of the utterance (Juan llujshirka) receives primary focus. In B, it is the modifying clause (Angelata rikushpa) which receives primary focus.

A is the kind of utterance you might get from such a question as "When Juan saw Angela, what did he do?"

B might be stimulated by such a question as "Why did Juan leave?"

Which of the utterances below corresponds best to:

"When Luisa arrived, the baby was still sleeping"?

+

C. (   )

D. (   ) D

–

● Choose the Quichua utterance which has the same meaning and focus as the Quichua sentence. You will hear the English as well as see it written so you can tell where the focus is. (18)

+

A. English: (When he laughed, I got angry.)
Quichua: 1. (   )
2. (   ) 2

B. English: (I left because I wanted to leave.)
Quichua: 1. (   )
2. (   ) 2

C. English: (He runs when he sees me.)
Quichua: 1. (   )
2. (   ) 1

D. English: (If I rest, he rests too.)
Quichua: 1. (   )
2. (   ) 1

–

● Here is one final variation. Listen to the sentence below and look at the meaning. (19)

+

(Pay mikungapah munashpapash, na mikurkachu.)
Even though he wanted to eat, he didn't eat.

–

Can you describe this special effect of -pash on a sentence when it occurs with -shpa or -jpi?	It indicates that when one thing happened "in spite of" or "even though" something else happened.

● Listen first to the pronunciation of all three of the following sentences. Then go back and give the meaning of each. (20)

+

A. (Ali kallarishpapash, na tukuchirkachu.)	A. Even though he began, he didn't finish.
B. (Tamyajpipash, rigrinimi.)	B. I'll go even though it rains.
C. (Pay na ayudajpipash tukuchirkanimi.)	C. Even though he didn't help, I finished.

–

● As you listen to each of the following sentences, circle yes if the subject of the main clause and the subject of the modification clause are the same person (or thing). Circle no if they are different. Then write down the two subjects.

Example: When Mike doesn't sleep, he gets irritable.

[✓ yes]/no subjects: Mike, he (Mike)

+ (21)

A. ( ) yes/no subjects:	A. yes Subjects: ñuka, ñuka
B. ( ) yes/no subjects:	B. no Subjects: Maria, ñuka

( ) yes/no subjects:	C. yes Subjects: pay, pay
D. ( ) yes/no subjects:	D. no Subjects: wawakuna, Jose

–

● Give an English equivalent. (22)

+

A. (Chayta nijpimi, ñukaka fiñarkani.)	A. I got angry when she (he) said that.
B. ("Ashta kashkaman" nishpaka, llujshirka.)	B. Saying "ashta kashkaman," he left.
C. ("Ama riychihchu" nijpipash, paykunaka rirkami.)	C. Even though she said "Don't go" they went anyway.

–

● Now for a breather, let's take a look at something different. Suppose for a minute that Johnny on a different occasion had made the following comment:

"I'm hungry." (23)

Now suppose that it is a few hours later and you are telling Johnny's mother what he said. How would you tell her (in English) what he said?

You might say:
"Johnny said that he was hungry."
or
"Johnny said, "I'm hungry.""

● When explaining in Quichua what someone else said, you always quote them directly. This is just like one of the examples in the last frame, i.e. (24)

Johnny said, "I'm hungry."

Given the following statement by Maria:

"I saw the Lone Ranger yesterday."

If you were explaining to someone else what Maria had said in Quichua, which of the following structures would you need to use?

A. "I say the Lone Ranger yesterday," said Maria.

B. Maria said that she saw the Lone Ranger yesterday.

A. (the direct quotation.)

● Listen. (25)

+

(Juanka "shamupay" nirka.

–

What did Juan say?

shamupay

● Listen. (26)

+

("Kunanka rijuni" nin Gladyska.)

–

Meaning: "Now I'm going" said Gladys.

Notice in the quotation above that nin is used like a past tense form even though it really has a present tense ending. We do this also in English when we say something like:

Then he says "I'm goin' to git him boys"
and they say "Oh, no you"re not!"
and. . .

This story is really about something which happened in the past but the present tense forms say and says are used to tell it, giving the feeling of a running account. The Quichuas do the same thing with their quotations. Of course, if definite reference to the past is wanted, nirka is used.

● What is the meaning of each of the following? (27)

+	A. (Payka "Otavalomandami kani" nin.)	A. He says "I'm from Otavalo."
−	B. ("Maymantah rijungichih" nirkani.)	B. "Where are you-all going?" I said.

● A. Say a natural English equivalent for each of the following utterances. (The way we would say the same ideas in English.) You may, of course, listen to an item more than once or stop the tape at any point if you so desire. (28)

+	1. ( )	1. After When Etc. he came, I left.
	2. ( )	2. If When After I return, I'll rest.

3. (   )   3. If the grain grows well, I won't get angry.

4. (   )   4. When / Because / After he worked hard, he finished fast (quickly).

5. (   )   5. Even though he studies a lot, he doesn't speak well.

–

B. Now say a literal translation for these same sentences as you hear them again. (Use the same pattern that Quichua uses.) (29)

+

1. (   )   1. He coming, I left.

2. (   )   2. Working hard (a lot), he finished fast.

3. (   )   3. Returning, I'll rest.

4. (   )   4. The grain growing well, I won't get angry.

–

- As you compare the items in each set below, if the Quichua utterance is well-formed (with respect to -jpi and -shpa) and means the same as the English sentence, circle yes. Otherwise, circle no. (30)

A. When Roberto came home, Carlos came with him.

Roberto wasiman shamushpaka, Carlospash paywan shamurka.

yes/no — no

B. If he doesn't come, I'll just wait in the house.

Na chayajpika, wasipillami shuyagrini.

yes/no — yes

C. While I was playing, I hurt my foot.

Ñuka pugllashpaka, chakitami chugrirkani.

yes/no — yes

D. While he was sleeping, it rained.

Pay puñujujpika, tamyarka.

yes/no — yes

E. When he's drunk, he laughs a lot.

Ufyajpika, payka ninanda asin.

yes/no — no

F. When he said that, I ran.

Chayta nishpami, kalparkani nukaka.

yes/no — no

- Say an English equivalent.

(31)

A. ( )	A. "I'm Jose," he said.
B. ( )	B. "I live here," I said.
C. ( )	C. "See you later," says Alfredo.

UNIT 9

MODULE C - SPEAKING

CONTENT

I. Participles (-jpi and -shpa)

II. Direct quotations (with ni)

OBJECTIVES

I.	Given:	1. A Quichua utterance explaining a familiar happening or action. 2. Instructions specifying a -shpa or -jpi clause which modifies the utterance above.
	Behavior:	Say a Quichua utterance which appropriately combines the basic clause and the modifying clause into a complex sentence.
II.	Given:	A short Quichua utterance which the student can comprehend.
	Behavior:	Put that utterance into the form of a direct quotation.

- As a review, take a look at this quotation:

> "Ama shinaychu" nin payka. . .
> "Don't do that," he says.

Notice that the quotation consists of:

1. A direct quote in quotation marks.
2. Words equivalent to he says (using present tense nin with past reference.)

This is exactly the way you explain a direct quote in English.

Using the phrase nin Marceloka (Marcelo says), quote Marcelo as saying each of the following utterances. Listen for confirmation. (1)

+

A. "Otavalomanmi rijuni." X ( )

B. "Alkuwanmi pugllarkani." X ( )

C. "Ñami tukuchigrini." X ( )

−

- Quote Rosa as saying each of the following utterances. This time use nirka. (2)

+

A. "Shuh mapa wagratami rikurkani." X ( )

B. "Imatatah uyarkangichih?" X ( )

C. "Ñuka churika narah tigramurkachu." X ( )

−

- Quote yourself as having uttered each of the following. This time put your name first, then the quote, then the verb ni.

+ (3)

A. "Chay kwitsaka nukapah ushimi." X ( )

B. "Ashallata ayudaway." X ( )

C. "Kaynaka tigramugrini." X ( )

−

- What is the meaning of each of the following utterances? (4)

+

A. (Ñuka shamushpaka, kantaka ayudagrini.)	A. When I come, I'll help you.
B. (Pay shamujpika, kantaka auydagrinchih.)	B. When he comes, we'll help you.

−

See if you can read aloud these two sentences with good pronunciation. Pronounce each one, then compare your pronunciation with that which follows on the tape.

Note: The -j in -jpi is a very light, quick sound because it occurs at the end of a syllable. Moreover, it often is pronounced with a touch of voicing, which makes it sound a little like a soft g. You should listen for these subtleties, but in speaking, just concentrate for now on producing a basic consistent sound for this -j.

+

C. Ñuka shamushpaka, kantaka aydagrini. X ( )

D. Pay shamujpika, kantaka aydagrinchih. X ( )

−

- Pronounce each of the following and listen for confirmation. Concentrate on saying the verb + -shpa forms and the verb + -jpi forms smoothly.

+ (5)

A. mikushpa X ( )

B. shuyajpi X ( )

C. asishpaka X ( )

D. fiñajpika X ( )

E. kallarishpami X ( )

F. tukuchijpimi X ( )

G. ñuka trabajashpaka X ( )

H. paykuna puñujpimi X ( )

I. chay wambra narah chayashpami X ( )

J. paypah wawki ali uyajpika X ( )

K. ñuka na rishpapash X ( )

L. wawakuna ali viñajpipash X ( )

–

● We shall call -shpa and -jpi participles.

Generate the following verb forms. (6)

+

A. riku + participle used when subjects of both clauses are the same. X ( )

B. sama + participle of different subjects. X ( )

C. yacha + participle (same subject). X ( )

D. viña + participle (different subject). X ( )

E. randi + participle (different subject) + minor focus. X ( )

F. chura + participle (same subject). X ( )

G. puri + participle (different subject) + -pash. X ( )

—

- Generate a Quichua equivalent for each of the following clauses. Leave off the focus suffixes (-ka and -mi).

  The explanation after the parenthesis refers to the subject of the main clause. (7)

+

A. When I go, same subject ( )

B. When he comes, different subject ( )

C. When you die, same ( )

D. When we finish, same ( )

E. When Juan leaves, different ( )

F. When they arrive, different ( )

—

- The participles -shpa and -jpi /change/do not change/ their forms for different persons and plurals (i.e. ñuka, kan, ñukanchih, etc.). (8) do not change

---

- Generate a Quichua equivalent for each of the following clauses. As before, leave off focus suffixes. (9)

+

A. If I sleep, same subject ( )

B. Because he drinks, different ( )

C. When you laugh, different ( )

D. I coming, same ( )

E. You waiting, different ( )

F. She running, same ( )

- When one of the focus suffixes is used with one of these participial clauses, it is placed at the end of the whole clause (i.e. after -shpa or -jpi). (10)

Example:

A. Pay shamujpimi, mikurkanchih.

But not:

B. Payka shamujpimi, mikurkanchih.

B is unacceptable. Pay shamujpi is considered as one unit and -mi and -ka can come only at the end of the whole unit.

Put a check by all of the following which are unacceptable.

A. Ñukaka shuyajpika, payka shamugrinchu?	A. X
B. Pay ninanda trabajashpami, tukuchirka.	B.
C. Pay ninandami trabajashpaka, tukuchirka.	C. X
D. Ñuka shuyajpika, payka shamugrinchu?	D.

- One more clarification is needed before you begin generating participial clauses with the focus markers. Look again at (11) one of the sentences you saw in the last frame.

A. Pay ninanda trabajashpami, tukuchirka.

The following variation is possible and perfectly acceptable.

B. Payka ninanda trabajashpami tukuchirka.

At first glance this sentence appears to violate the careful little rule we discussed in the last frame. Actually, of course, it does not.

Can you see why sentence B does not violate the rule that focus markers cannot occur within a participial clause? (Look below if you would like a hint).

Hint: In sentence B, what verb is pay the subject of?

In sentence B, pay does not really go with trabajashpa at all. It is rather the subject of the verb tukuchirka. This can be easily seen by changing the word order.

Ninanda trabajashpami, payka tukuchirka.

Compare:

1. Pay ninanda trabajashpami tukuchirka.
2. Payka ninanda trabajashpami tukuchirka.

- True or false. (12)

When generating a -shpa or -jpi clause with focus markers, those markers will be placed only at the end of the clause. True

---

- Generate a Quichua equivalent for each of the following and give each clause secondary focus. (13)

+

A. When I left, different	A. (Ñuka llujshijpika)
B. If she hears, same	B. (Pay uyashpaka)
C. After we finish, different	C. (Ñukanchih tukuchijpika)
D. He seeing me, same	D. (Pay ñukata rikushpaka) or (Pay rikuwashpaka)

–

- When the new information or the most information of a -shpa (or -jpi) utterance is contained in the modifying clause, -shpa (or -jpi) will take [-mi/-ka]. (14) -mi

When the most important information is contained in the main clause, -shpa (or -jpi) will take [-mi/-ka]. -ka

Of course, -shpa and -jpi clauses can also occur without either -ka or -mi.

- Fill in -mi and -ka in each of the following sentences so that it has the same meaning as the English sentence. (15)

A. Pay asirka_____, nukaka finarkani_____. When he laughed, I got angry.	A. Pay asirkaka, ñukaka fiñarkanimi.
B. Pay asirka_____, nukaka finarkani_____. I got angry when he laughed.	B. Pay asirkami ñukaka fiñarkani.

- Given the following utterance: (16)

+

(Manuelka ñapash tukuchigrin.)
Manuel will finish fast.

−

Generate that utterance in Quichua with each of the modifications specified below.

+

A. When he comes, Manuel will finish fast.	A. (Shamushpami, Manuelka ñapash tukuchigrin.)
B. If I help, . . .	B. (Ñuka ayudajpimi, Manuelka ñapash tukuchigrin.)
C. Because he works a lot, . . .	C. (Ninanda trabajashpami, Manuelka ñapash tukuchigrin.)
D. After he begins, . . .	D. (Ña kallarishpami Manuelka ñapash tukuchigrin.)
E. When José leaves, . . .	E. (José llujshijpimi, Manuelka ñapash tukuchigrin.)

−

- As a final variation, note what the presence of the -ju progressive aspect affix does to the meaning of -shpa and -jpi verb forms.

+ (17)

(Ñuka samajujpimi payka shamurka.)

–

Meaning: He came while I was resting.

The progressive meaning of -ju indicates that the "resting" was actually in progress when the other person came. In English while is often used to express this idea. Compare:

A. Ñuka mikujpimi payka shamugrin.
He'll come when I eat.

B. Ñuka mikujujpimi payka shamugrin.
He'll come while I'm eating.

Now take the basic sentence of the last frame again, and modify it (writing it below) so it says:

Manuel will finish while I'm working.

(Ñuka trabajajujpimi payka tukuchigrin.)

● Given the following modifying clause. (18)

+

(Narah tamyajpika. . .)
Before it rained. . .

–

Modify each of the following main sentences below with that clause.

+

A. I went home (before it rained).

A. (Narah tamyajpika, ñukaka wasimanmi rirkani.)

B. We returned from town. . .

B. (Narah tamyajpika, llaktamandami tigramurkanchih.)

C. The wheat died. . .

C. (Narah tamyajpika, trigoka wañurkami.)

–

● Generate a Quichua equivalent. (19)	Your responses are considered acceptable if you have placed the focus marker differently.
A. He went home before he ate.	A. Narah mikushpaka, payka wasimanmi rirka.
B. I got angry because it rained.	B. Tamyajpimi ñukaka fiñarkani.
C. I laughed when I heard that.	C. Chayta uyashpaka, asirkani.
D. If he comes, I'll leave.	D. Pay shamujpika, llujshigrinimi.
E. When I saw her, I ran.	E. Payta rikushpaka, kalparkanimi.
F. If it rains, I'll work in the house.	F. Tamyajpiki wasipimi trabajagrini.
G. We'll go to work after we eat.	G. (Ña) mikushpaka, trabajangapahmi rigrinchih.
H. I left because he said that.	H. Pay chayta nijpimi llujshirkani.
I. While the children are playing, mother washes.	I. Wawakuna pugllajujpika, mamaka takshan.

● A. Quote Louisa as having said each of the following. (20)	For each item, you may have the subject either before the quotation or after the quotation.

1. Ashtaka kulkitami munani.	1. Luisaka "ashtaka kulkitami munani" nin (nirka).
2. Chay wagraka juyallami.	2. "Chay wagraka juyallami" nin (nirka) Luisaka.

B. Indicate that you said each of the following.

1. Imashpatah finarkangi?	1. "Imashpatah fiñarkangi?" nirkani (nini) ñukaka?
2. Uyangapahmi munani.	2. Ñukaka "uyangapahmi munani" nirkani (nini).

● Look at the following utterance. (21)

Ñuka turika fiñarka.
My brother got angry.

Now, usually when people get angry there is a reason for it. You take the part of the girl as she explains possible reasons for her brother's anger.	Placement of major and minor focus may vary.
A. Say that the brother got angry when Maria came.	A. Maria shamujpimi ñuka turika fiñarka.
B. Say that the brother got angry because he drank a lot.	B. Ninanda ufyashpami ñuka turika fiñarka.

- Here is another sentence: (22)

Kay trabajota tukuchigrini.
I'll finish this work.

A. Say that you'll finish the work if your brother helps.	A. Ñuka wawki ayudajpimi, kay trabajota tukuchigrini.
B. Say that you'll finish the work after you rest.	B. Ñuka samashpaka kay trabajota tukuchigrini.

UNIT 10

MODULE A - LISTENING COMPREHENSION

CONTENT

For review:

I. Questions: mashnatah, mashna tiempotatah, imashnatah, imashpatah, imahorakamantah (new in this lesson)

II. Function words and grammatical units: future regular tense, imperative and negative imperative, plural verb forms (including progressive), -kaman, -ngakaman, -lla, -rah, -chun with muna, -ña, narah, -shpa, -jpi, ri

III. Selected vocabulary from lessons 1-9 plus: ministi, maylla, rasu, shimi

OBJECTIVES

I. Given:

1. A set of spoken interrogative Quichua sentences which are alike except that each member of the set uses a different interrogative word (from content I-A).

2. An English question equivalent to one of the Quichua sentences in the set.

Behavior: Demonstrate comprehension of the interrogative words by choosing the Quichua sentence in each set which has the same meaning as the English sentence.

II. Given:

1. A set of short spoken Quichua utterances in which are used all of the grammatical elements of Part II of the content outline with selected vocabulary from Part III.

2. An English utterance equivalent to one of the Quichua sentences in the set.

Behavior: Demonstrate comprehension of the elements involved by choosing the Quichua utterance from the set which has the same meaning as the English sentence.

- In this module you will have a chance to review the concepts of lessons 6-9. (If you would like to review the first series of lessons, go back and re-do Modules A and B of lesson 5.) (1)

- There will be one new question word introduced in this lesson. Listen to it: (2)

+

(imahorakamantah)

—

You should already have a basic idea of the meaning of each of the constituents of the word above.

Can you determine the meaning of

ima hora kaman tah

Until what time
(until when) ?

- Listen to the following question: (3)

+ (Imahorakamantah trabajagringi ?)

—

This question means:

Until what time will you work ?

Although we can say the same question in English, we would more likely say, "How long will you work ?" with the same meaning.

In Quichua, you may say:

Imahorakamantah trabajagringi ?

or

Mashna tiempotatah trabajagringi ?

and either of these two can be answered by:

Las seis-kamanmi trabajagrini.

- Listen to a new word: (4)

+ (rasu) = snow

What is the meaning of the following:

(Imakillakamantah rasuka tiyan kaypika ?) Until what month is there snow here ?

–

- Now here is a list of the question words of lessons 6-9. Review them briefly. (5)

mashnatah	how many ? how much ?
mashna tiempotatah	how long ?
imahorakamantah	until when ?
imashnatah	how
imashpatah	why

NOTE: Compare the similarity in meaning between imashpatah (why) and imapahtah (for what).

Imashpatah rirka ?	Why did you go ?
Imapahtah rirka ?	What did you go for ?

- Choose the sentence which has the same meaning as the English sentence: (6)

+ A. How many mountains are there ?

3

1. ( )

2. ( )

3. ( )

B. How long did it rain?

1. (   )
2. (   )
3. (   )

2

C. Until what time did it rain?

1. (   )
2. (   )

2

● Choose the sentence which has the same meaning as the English sentence: (7)

A. How do you make a house?

1. (   )
2. (   )
3. (   )

1

B. Why did you wait?

1. (   )
2. (   )
3. (   )

2

–

● Listen to a sentence that you have never heard before: (8)

+

(Ñuka shimita mayllagrini.)

–

Meaning: I'm going to wash my mouth (teeth).

What is the Quichua verb in the sentence above which means "wash"?

maylla

Compare:

maylla = to wash a surface

tajsha = to wash clothes

- Using the verb that was just presented, let us summarize the new verb tenses that you have been introduced to in lessons 6-9: (9)

Future Tense

ñuka	kiruta	mayllagrini
kan	kiruta	mayllagringi
pay	kiruta	mayllagrin

Imperative Tense

mayllay = direct imperative

mayllapay = please

mayllangi = future

ama mayllaychu = negative

In addition, plural forms for any of the above verbs can be formed by adding the suffix _____.

-chih

Only third person forms (e.g., mikun) do not follow this plural rule because _____.

They take no suffix when they become plural.

● Write the plural form of the following verb in the space indicated: (10)

payka pugllajun

paykuna ________.

pugllanajun

Did you get the -na?

If you wrote the word correctly, skip the next frame.

● When progressive aspect is present, the plural verb form involves two changes. Compare: (11)

Singular	Plural
pugllajuni	puglllanajunchih
pugllajungi	pugllanajungichih
pugllajun	pugllanajun

The progressive aspect marker changes from _____ to _____ when a verb is made plural. The suffix -chih is then added according to the normal plural pattern.

-ju, -naju

● Write the plural forms of the following verbs: (12)

Singular	Plural	
fiñajuni ⟶		fiñanajunchih
fiñajungi ⟶		fiñanajungichih
fiñajun ⟶		fiñanajun

- Choose the Quichua sentence which corresponds to the English explanation: (13)

A. Imperative tense

1. (   )   2

2. (   )

3. (   )

B. Future tense

1. (   )   3

2. (   )

3. (   )

C. Plural

1. (   )   2

2. (   )

D. Plural with progressive aspect

1. (   )   2

2. (   )

E. Negative imperative

1. (   )   1

2. (   )

- Choose the Quichua sentence which corresponds to the English sentence: (14)

A. They are growing fast.

1. (   )   3

2. (   )

3. (   )

B. I'll start tomorrow.

1. (   ) 2

2. (   )

3. (   )

C. We're getting angry.

1. (   ) 1

2. (   )

3. (   )

D. Don't leave!

1. (   ) 3

2. (   )

—
3. (   )

● Listen to a new sentence: (15)

+

(Imashnatah autota mayllarin?)

—

You probably recognize all of the words in this sentence, but the verb has a slightly different form. Notice that a new affix, -ri, has been inserted into the verb form. The effect of this affix is the following meaning:

How are cars washed?

Actually, in English we usually show meanings of this sort with a sentence like

How do you wash a car?

where "you" does not refer especially to the person being addressed, but is a broad pronoun which refers to anybody.

We call -ri a reflexive suffix. Perhaps you can understand it better by comparison with the Spanish form se. For example:

¿Cómo se lava un auto?

Imashnatah autota mayllarin?

Se and -ri function alike.

Which of the following asks a general question about making houses, and which asks a speciric question about the way one person (the one being spoken to) makes houses:

A. Imashnatah wasita rurarin?	A. General question. How is a house made? (How does one make a house? or ¿Cómo se hace una casa?)
B. Imashnatah wasita rurangi?	B. Specific. How do you make houses?

● Here is a new verb: (16)

+

(ministi) = to need

Can you understand what the following question is asking:

(Mashna kulkitatah ministirin?)	How much money is needed? ¿Cuánto dinero se necesita?

–

- Can you explain the difference in meaning between the two following utterances: (17)

A.	Mashna kulkitatah ministirin?	A.	General question. How much money is needed?
B.	Mashna kulkitah ministingi?	B.	Asks a specific person how much money he needs.

- Here are the other important verb affixes and verb modifiers of the last four lessons. Compare them: (18)

puñungakaman	until he sleeps
puñujunrah	is still sleeping
puñuchun	in order to sleep (when the subject is different than the subject of the main verb)
puñushpa	sleeping (same subject)
puñujpi	sleeping (different subject)
ña puñurka	already slept
narah puñurka	didn't sleep yet
puñurin	se duerme

- Given the utterance:

Chay kwitsa pugllajun.

Select for each variation described below the Quichua utterance which corresponds to it: (19)

A. The girl is still playing.

1. (   ) 2

2. (   )

3. (   )

B. She has started playing already.

1. (   ) 2

2. (   )

3. (   )

C. Her mother wants her to play.

1. (   ) 2

2. (   )

D. She smiles when she is playing.

1. (   ) 1

2. (   )

3. (   )

E. We wait until she's playing to leave.

1. (   ) 3

2. (   )

3. (   )

F. She isn't playing yet. 2

1. (   )   2

2. (   )

3. (   )

G. When she's playing, the house creaks.

1. (   )   2

2. (   )

H. How do you play football?

1. (   )   3

2. (   )

3. (   )

● Select the Quichua utterance which means the same as the English sentence: (20)

+ A. When do you want me to wash the dishes?

1. (   )   2

2. (   )

B. Don't harvest that until it ripens.

1. (   )   3

2. (   )

3. (   )

C. I'm still waiting.

1. (   )   3

2. (   )

3. (   )

D. How do you say "house" in Quichua?

1. (   )   2 (1 is also possible if you are asking a specific person how *he* says it.)

2. (   )

E. If I begin, he'll finish.

1. (   )   1

2. (   )

F. We're going soon.

1. (   )   3

2. (   )

3. (   )

G. I'll help when I arrive.

1. (   )   1

2. (   )

3. (   )

H. I haven't washed my mouth yet.

1. (   )   2

2. (   )

3. (   )

- Two grammatical suffixes remain. We have chosen to present them separately because they are not used primarily with verbs as are the other suffixes. (The affix -lla can be used with verbs, but so far you have used it mainly with other word classes.)

Review the following briefly: (21)

Librolla	just a book
Domingokaman	until Sunday

● Give an English equivalent for each of the following words (in English they will be represented by a phrase rather than a word): (22)

+

A.	( )	A.	just (only) to town
B.	( )	B.	until 8:00 o'clock
C.	( )	C.	just (only) on Saturday
D.	( )	D.	until June
E.	( )	E.	only (just) she

−

● Select the Quichua utterance which means the same as the English sentence: (23)

+

He only sells meat until Saturday.

1. ( ) 2

2. ( )

3. ( )

−

UNIT 10

MODULE B - SPEAKING

CONTENT

For review:

I.	Questions:	mashnatah, mashna tiempotatah, imashnatah, imashpatah, imahorakamantah
II.	Function words and grammatical units:	future regular tense, imperative and negative imperative, plural verb forms (including progressive), kaman, -ngakaman, -lla, -rah, -chun with muna, -na, narah, -shpa, -jpi, -ri
III.	Vocabulary from units 1-4 plus:	ministi, maylla

OBJECTIVES

I.	Given:	Instructions which define appropriate situations.
	Behavior:	Generate spoken Quichua interrogative sentences using all of the interrogative words in content I-A plus one yes-no question.
II.	Given:	A series of English questions for which the answers, if given in Quichua, will contain the elements of content II.
	Behavior:	Generate spoken Quichua utterances which give the information requested by the questions.

● In this module you will generate utterances using the question words and important grammatical units reviewed in Module A.

We will begin with the question words. If you would like extra review or practice with these words, do the next frame; otherwise skip to frame 3. (1)

● Ask the equivalent Quichua question: (2)	Only the question word for each item is required to be considered acceptable.
A. Until what time did it rain? ______kama(n)______ __________?	A. Imahoraskamantah tamyarka?
B. How much salt do you have? Ma__________ __________ __________?	B. Mashna kuchitatah charingi?
C. How long did she sleep? __________ tiempo______ __________?	C. Mashna tiempotatah puñurka?
D. How did you go? ______shna______ __________?	D. Imashnatah rirkangi?
E. How many pencils are there? Ma______ __________ __________?	E. Mashna lapistah tiyan?
F. Why are you going to Quito? ______shpa______ __________ __________?	F. Imashpatah Quitoman

rijungi?

- In this frame you will ask some questions. But just in case you're getting tired of talking to Rafael, we have a new Indian for you to talk with this time. (3)

Meet Gregorio.

Indian Gregorio is from Piguchi (a little town just outside of Otavalo). He works in the San Miguel factory where he weaves shirts out of cotton. You are going to ask him some questions about his work.

Each time you ask a question, look in the answer column at the right for a confirmation of your question and also to see what kind of an answer Gregorio gives.

You are only required to have the question word right in each utterance.

A. Ask Gregorio why he works at the San Miguel factory.

A. Question:

Imashpatah fabrica San Miguelpi trabajangi?

Gregorio's answer:

Chay fabrica ladopi kawsashpami, chaypi trabajani.

B. Ask him how he makes shirts.

B. Q: Imashnatah camisata rurangi? or, Imashnatah camisata rurarin?

A: Algodon

	awashpami rurani chaykunata.
C. Ask him how much time is needed to make a shirt.	C. Q: Mashna tiempotatah ministirin shuh camisata rurangapah ? A: Ishkay horastallami ministirin.
D. Ask him how many shirts he makes each (cada) day.	D. Q: Mashna camisatatah rurangi cada punlla ? A: Cada punlla pichatami rurani.
E. Find out how late he works (until what time) each day.	E. Q: Imahoraskamantah trabajangi cada punlla ? A: Las seiskamanmi trabajani ñukaka.
F. Ask Gregorio if he likes his work.	F. Q: Kanpah trabajota gustangichu ? A: Ari, ninandami gustani.

- This frame and the next one will review the formation of the Quichua future tense, imperative tense, and also verb plurals. If you feel fairly confident that you can generate these forms, go directly to frame 5. If you would like more practice and review, do this frame. (4)

Below is a verb:

maylla = to wash a surface

Use "maylla" in forming each of the verb forms requested below (no pronouns necessary):

A. Say a command which means "Wash (immediately)."	A. mayllay
B. Say a command which means the same as "A" above except that it is directed to three people at once.	B. mayllaychih
C. Say the word which means "I will wash."	C. mayllagrini
D. Say the word which means "Wash, please."	D. mayllapay
E. Say the word equivalent to "They are washing."	E. mayllanajun
F. "We are washing."	F. mayllanajunchih
G. "You-all will wash."	G. mayllagringichih
H. A command: "Wash me (future)."	H. mayllawangi
I. "We didn't wash."	I. na mayllarkanchihchu
J. "Don't wash!" (immediate)	J. ama mayllaychu

- Generate a Quichua answer to each question below, using the key word in your answer. When checking each answer take special note of whether or not the underlined part of the confirmation was included in your response. (5)

A. Should I leave? Key word: ari	A. Ari, llujshiy.

B. When will it rain? Key word: kaya	B. Kayami tamyagrin.
C. Where are the kids playing? Key word: campo	C. Paykuna campo-pimi pugllanajun.
D. Are we going to wash (clothes) tomorrow? Key word: na	D. Na, kayaka na tajshagrinchihchu.
E. Should we eat? Key word: ari (please do)	E. Ari, mikupaychih.
F. Who lives here? Key word: Robertopash Josépash	F. Robertopash Josepashmi kaypi kawsan. (No -chih ending)

- The next three frames deal with generating forms using the suffixes and other grammatical units which were first reviewed in Module A. If you feel you do not need extra practice, go directly to frame 8. (6)

Use the Quichua word below in forming the requested combinations:

chishi = afternoon

A. Say a word which means "until afternoon."	A. chishikaman
B. Say a word which means "just the afternoon."	B. chishilla

- Use the Quichua verb below in forming the requested combinations: (7)

uya = to hear, listen

A.	Say the word which means he "still hears."	A.	uyanrah
B.	Say the combination which says that "he already heard."	B.	ña uyarka
C.	Say the form which would be used in explaining that he fell asleep while he was "listening."	C.	uyajushpa (Note the -ju progressive in this form.)
D.	Say the form which would be used to explain that someone else talked while I listened.	D.	uyajujpi
E.	Say the phrase which states that he "hadn't heard yet."	E.	narah uyarkachu
F.	Say the word which means "until he hears."	F.	uyangakaman
G.	Say the word which would be used in the sentence, "How does one listen to music?"	G.	uyarin
H.	Say the word which would be used if someone else told me he wanted me to listen.	H.	uyachun

---

- Generate a Quichua answer to each question below, using the key word in your answer. When checking each answer, take special note of whether or not the underlined part of the confirmation was included in your response. (8)

A.	How long did Juan wait? Key word: until 9:00	A.	Payka las nueve-kamanmi shuyarka.
B.	What did you do when you arrived here? Key word: ninanda samarkani	B.	Chayamushpaka, ninanda samarkanimi.

C.	Has your father died yet? Key word: na	C.	Na, payka narah wañurkachu.
D.	What do you want me to do? Key word: yachaju	D.	Kan yachajuchun munani.
E.	Are you just (only) going to buy meat? Key word: ari	E.	Ari, aychatallami randigrini.
F.	How do you say "water" in Quichua? Key word: yaku	F.	"Yaku" nirin.
G.	Shall I wait until you finish? Key word: ari	G.	Ari, ñuka tukuchingakamanmi shuyangi.
H.	Are you going soon? Key word: ari	H.	Ari, ñami rigrini.
I.	What will he say if you drink? Key word: "Ama shinaychu"	I.	Ñuka ufyajpika, payka "ama shinaychu" nigrin.
J.	Is your mother still living? Key word: ari	J.	Ari, payka kawsajunrahmi.

UNIT 10

MODULE C

CONTENT

A micro-text about two diverse groups of Imbabura (Otavaloan) Indians.

OBJECTIVE

To acquaint the student with the micro-text, aid basic comprehension of the text, and assist in the pronunciation or the same.

No criterion is specified. The student is allowed to do as much as he wants to within the framework of this module.

- The purpose of this Module is to introduce you to the micro-text you will be considering in the next class period. (1)

  The text tells some information about two groups of Indians who live near Otavalo. The real identity of each group is concealed from the reader, but the facts about them are pretty much true.

  The text will be revealed to you in four segments.

- Segment 1

  A. Follow the written text below as you hear it spoken. Concentrate on what is being said and see how much of the meaning you can grasp. (2)

+

1. (Urku ladolla runakunaka sabadotallami Otavaloman rin.)

2. (Sabado chayangakamanka, paykunaka wasipillami kawsan.)

—

B. Now go over the sentences again and see if you can discover the meaning of any parts which are not readily transparent to you.

C. If you still have any questions about meaning, turn to frame 3 and consult the English translation.

D. As you hear each sentence again, read it aloud after the voice on the tape. Think of the meaning of each phrase as much as possible as you say it.

+

1. (Urku ladolla runakunaka sabadotallami Otavaloman rin.)

2. (Sabado chayangakamanka paykunaka

wasipillami kawsan.)

–

Go to frame 4.

● English translation of Segment 1 (3)

1. The Indians on the mountain side only go to Otavalo on Saturdays.

2. Until Saturday arrives, they just live at home (i.e., in their own houses).

● Segment 2

A. Again, follow the written text as you listen to the spoken version. (4)

+

3. (Ña sabado chayajpika, Otavaloman rishpaka, jiwata, yantatami jatun mercadopika.)

4. (Chaykunaka ali gentekunami.)

–

B. Go over this portion again and derive as much of the meaning as you can.

C. Consult the translation in frame 5 as necessary.

D. Read each sentence aloud after the voice on the tape. Think of the meaning as much as possible.

+

3. (Ña sabado chayajpika, Otavaloman rishpaka, jiwata, yantatami jatun mercadopika.)

4. (Chaykunaka ali gentekunami.)

–

This completes the section on the "mountain men."

Go to frame 6.

● English translation of Segment 2 (5)

3. As soon as Saturday comes, going to Otavalo they sell grass and firewood in the market.

4. Those are good people.

● Section 3

A. Follow the written text and listen to the spoken version. (6)

+

5. (Chay lagunamandakunaka millay gentekunami.)

6. (Otavaloman rishpaka, wakinka shuwangapahllami rin.)

−

B. Go over these phrases again and derive as much of the meaning as you can.

C. Consult the English in frame 7 as necessary.

D. Read each sentence aloud after the voice on the tape. Think of the meaning.

+

5. (Chay lagunamandakunaka millay gentekunami.)

6. (Otavaloman rishpaka, wakinka shuwangapahllami rin.)

−

Go to frame 8.

● English translation of Segment 3 (7)

5. Those people from the lake (lagoon) are bad people.

6. When they go to Otavalo, some of them go just to steal.

- Section 4

A. Follow and listen: (8)

+

7. (Alipacha shuwakunami paykunaka.)

8. (Mishukuna paykunapah llaktaman rijpika, fiñanllami. "Mishukuna, riychih kankunapah alpaman. Imapahtah ñukapah alpaman shamungichih" nin.)

-

B. Go back and search out as much of the meaning as possible.

C. Consult the English in frame 9 as needed for final access to meaning.

D. Read each sentence aloud after the voice on the tape and think of the meaning.

+

7. (Alipacha shuwakunami paykunaka.)

8. (Mishukuna paykunapah llaktaman rijpika, fiñanllami. "Mishukuna, riychih kankunapah alpaman. Imapahtah ñukapah alpaman shamungichih" nin.)

-

This completes the text. Go on to frame 10.

- English translation of Segment 4

7. They are very good thieves. (9)

8. When white men go to their town, they just get angry. "White men, go to your own land. What do you come to my land for?" they say.

- Here is the whole text. Listen and try to understand it: (10)

+

1. (Urku ladolla runakunaka sabadotallami Otavaloman rin.)

2. (Sabadô chayangakamanka, paykunaka wasipillami kawsan.)

3. (Ña sabado chayajpika, Otavaloman rishpaka, jiwata, yantatami jatun mercadopika.)

4. (Chaykunaka ali gentekunami.)

5. (Chay lagunamandakunaka millay gentekunami.)

6. (Otavaloman rishpaka, wakinka shuwangapahllami rin.)

7. (Alipacha shuwakunami paykunaka.)

8. (Mishukuna paykunapah llaktaman rijpika, fiñanllami. "Mishukuna, riychih kankunapah alpaman. Imapahtah ñukapah alpaman shamungichih" nin.)

−

Go back and re-read aloud the whole micro-text, thinking of the meaning as you do so.

- Listen once more to the whole micro-text. It is not expected that you understand everything at this point, but you should be able to comprehend much of it. (11)

+

−

Go on to the next frame.

- To successfully handle the micro-text in class, you need to be aware of another concept. Listen to a statement of fact taken from the text: (12)

+

(Paykunaka jiwatami jatun mercadopika.)

–

This statement has reference to a fact explained in the dialogue; i.e., that the "mountain men" sell grass (fodder) in the market.

It could possibly be given in answer to the question, "What do the mountain men sell in the market?"

But suppose the next question was, "Do they sell grass in the street, too?" You know they sell it in the market and it seems logical that they might also do so in the street, but you can't be absolutely sure because the fact has not been definitely stated; so you might answer with something like the following:

+

(Callepipashmi jatun yarin.)

–

which means, "It appears that they sell in the street, too."

"Yarin" is an impersonal verb which can be attached to the end of any phrase to indicate that the content is not conclusively true; i.e., it is a guess or an apparent fact. We do the same thing in English with such phrases as

It seems that . . . .

I think that . . . .

As far as I know . . . .

- Say a possible English equivalent for each of the following: (13)

+

A. (Ishkay sucreta charini yarin.)	A. It appears that I have two sucres.
B. (Urkumandakunaka na shuwanchu yarin.)	B. It appears that the "from the mountain" people don't steal.

−

- Change each of the following definite statements to a statement of apparent, but unconfirmed fact. Listen for confirmation. (14)

+

A. Runakunaka ali gentekunami.	A. ( )
B. Chayka alkumi.	B. ( )
C. Juanka shamujunmi.	C. ( )

−

UNIT 10

MODULE D - SPECIAL COMPREHENSION

CONTENT

The irregular future tense (-sha, -shun, -nga, etc.)

CONDITION

This module may be studied anytime while the student is working on lessons 7-10. It should be taken before he begins lesson 11.

OBJECTIVES

I.	Behavior:	Compare two basic future tenses (regular and irregular) in terms of (1) meaning, (2) frequency of usage, and (3) special restrictions governing the second person forms.
II.	Given:	1. Spoken Quichua sentences in the irregular future tense. 2. Other selected Quichua utterances.
	Behavior:	Identify those utterances which have future meaning and give an English equivalent of each.

● This module is a special comprehension module designed to familiarize you with another future tense. The new tense is almost exactly like the one you already know, in terms of meaning. Consequently, you can get by very nicely for the time being with the future tense forms that you have already learned, as far as your own speaking is concerned. But you must learn to understand this new tense, for you will hear it often. (1)

● Listen: (2)

+

(mikugrini)

-

As you already know, this word means ____________.

I'm going to eat.

● Listen to a new word: (3)

+

(mikusha)

-

This new word means almost the same as the one you heard in the last frame; i.e., "I'll eat."

What is the new verb suffix in this word which indicates future meaning?

-sha

● "Mikugrini" and "mikusha" are both widely used in Quichua for future meaning. They differ only slightly. (4)

"Mikugrini" technically means, "I go to eat" (or "I'm going to eat"), while "mikusha" means "I will eat."

For our purposes, we will consider the two forms as having /the same/a different/ meaning.

the same

- Here is the conjugation pattern for the irregular future tense. Study it. (5)

ñuka mikusha	ñukanchih mikushun
kan mikungi	kankuna mikungichih
pay mikunga	paykuna mikunga

Observations

1. You should be able to see why this tense is called irregular. The pattern -sha, -nga, -shun, etc. is not regular in the same sense as -grini, -gringi, -grin, etc., although it is the same for all verbs (risha, trabajasha, shuyasha . . .).

2. The second person verbs (mikungi, mikungichih) are the same as certain present tense forms. Because of this ambiguity, these forms are usually (but not always) substituted by the -gri tense, which is not ambiguous.

Suppose for a minute that an Indian friend of yours is having a party tomorrow night. He wants to know if you will come, so he asks you if you are coming or not.

Which of the following would be probably NOT say? Why?

A. Shamungichu?

B. Shamugringichu?

He would not say A because it is ambiguous (i.e., it could be present tense).

B, however, can only be interpreted as future.

- Say an English equivalent: (6)

A.	(Puñusha.)	A.	I'll sleep.
B.	(Payka shamunga.)	B.	He will come.
C.	(Chay camisatachu randishun?)	C.	Shall we buy that shirt?
D.	( )	D.	Maria will work.
E.	( )	E.	I will rest.
F.	( )	F.	We will sell that.

- True or false: (7)

The two future tenses we have been considering (-gri forms vs. -sha forms) are quite different in terms of meaning.	False They are very much alike.

- True or false: (8)

The regular future tense (-gri) is used a great deal more than the irregular future tense (-sha).	False They are both used a lot.

- Two forms of the irregular future tense are usually not used with future meaning because they are primarily present tense forms. These two are (select from the example verbs below): (9)

rikusha	
rikunga	
rikungi	rikungi

rikushun

rikungichih

rikungichih

- Here is a new verb. It means "to follow":

+ (10)

(kati)

What is the meaning of each of the following:

A. ( )	A. He will follow.
B. ( )	B. We will follow.
C. ( )	C. I will follow.
D. ( )	D. You will follow (or, You follow).

–

- The Quichua verb which means "to be able" is "usha," as in (11)

+

(ushan) = he can

–

Suppose that you are watching a little Indian boy who is trying to tie the cords on his pargatis (sandals). He is not being very successful and you can't resist teasing him by intimating that he just can't do it. But he looks up at you with determination in his eye and says:

+

( )

–

What did he say?

I will be able (to do it)!

- In the space below, write a short paragraph comparing the two future tenses (the -gri regular form and the -sha irregular form). (12)

Compare the difference in meaning between the two forms, tell which one is used the most, and describe any special circumstances where one form is preferred over the other.

You should have included the following points:

1. The meaning of the two tenses is pretty much the same. (Technically, they represent the difference between "I will go" and "I'm going to go.")

2. Both are used considerably.

3. The irregular tense (-sha) 2d person forms (with you) are usually not used because they are ambiguous with present tense.

- Put a check by all sentences which have future meaning and give an English translation for each sentence you check. (13)

A. ( )	A.
B. ( )	B.
C. ( )	C. ✓ He will go to the house.

D. ( )	D.
E. ( )	E. ✓ I will work.
F. ( )	F. ✓ We will come on Sunday.

UNIT 11

MODULE A - LISTENING COMPREHENSION

CONTENT

I. Past revelation tense (-shka)

II. Verb suffixes -mu and -chi

III. Verb derivation with -ya

IV. Additional vocabulary: yayku, ya, uma, surkuna, liki, yali

OBJECTIVES

I. Given: An English explanation of a past situation.

Behavior: Decide whether this idea should be verbalized in Quichua with the regular past tense (-rka) or with the revelation past (-shka).

II. Given: A familiar Quichua utterance which utilizes either the regular past tense or the revelation tense.

Behavior:

1. Give an English equivalent.
2. Explain what that utterance implies about how the person speaking learned of the event he is describing.

III. Given: In spoken form, several Quichua verbs, to some of which has been added -mu or -chi.

Behavior: Give the meaning of each form.

IV. Given: In spoken form, Quichua adjectives or nouns, to some of which has been added -ya.

Behavior: Give the meaning of each.

● There are several Quichua affixes which can be added to verbs and other words to change their meaning. The next few frames will introduce three of the most important of these affixes. Listen: (1)

+

(Payka wasimanmi chayarka.)

Meaning: He arrived at the house.

Listen again:

(Payka chayamurka.)

–

Meaning: He arrived here.

There is an affix in the last verb indicating that the action of the verb involves movement toward the person speaking.

Can you find this affix? -mu

● Here is a new verb. Listen to it: (2)

+

(yayku) = to enter

If you were standing outside your house with a friend and wanted him to enter the house, you might say

(yaykuy)

–

But if you were inside the house and wanted him to enter (thus coming to where you are) you would say ________. yaykumuy

● Given: tigra = to return (3)

apa = to take, to carry

What is the meaning of each of the following:

A.	tigran	A.	He returns (there).
B.	tigramun	B.	He returns here.
C.	apan	C.	He takes (it) there.
D.	apamun	D.	He brings (it) here.

● Listen: (4)

+

(Payka wañurka.) — He died.

What does this sentence mean? Listen again:

(Payka wañuchirka.)

−

Meaning: He killed (someone or something).

There is an affix in the second sentence which means "to cause the action of the verb to happen." Thus, to cause someone to die is to kill him.

What is the new suffix which refers to causing something to take place? — -chi

---

● If you had been looking at the moon you might verbalize that experience by saying: (5)

+

(Lunatami rikurkani.)

−

I looked at the moon.

If you had shown the moon to someone else, i.e., caused this other person to look at it, you would say

Lunatami ____________. — rikuchirkani

I showed (someone) the moon.

- Can you discover the meaning of each of the following: (6)

+

A.	(mikuchin)	A.	He feeds (causes someone to eat).
B.	(tukuchin)	B.	He finishes (causes to be finished).
C.	(fiñachin)	C.	He angers someone (makes them angry).
D.	(yachachin)	D.	He teaches (causes someone to know).

- Listen to the following verb form: (7)

(mapayajun)

–

This form contains an adjective which has been changed into a verb. It means

"(He) is becoming dirty."

Can you find the affix in the verb above which means "to become"? -ya

---

- This affix (-ya) may be added to adjectives or nouns to give the meaning of "becoming ________."

mapaya	become dirty
jatunya	become large

yakuya	become water

Adding verb endings to each of the above, we get

mapayan	He becomes dirty.
jatunyarkani	I became large.
yakuyajun	It is becoming water (melting).

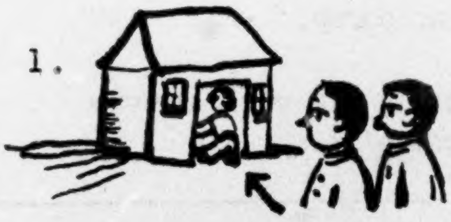
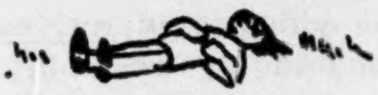
What is the meaning of each of the following: (8)

+

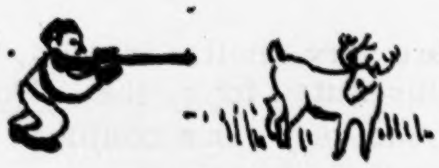
A. (llakiyarkani)	A. I became sad.
B. (punllayagrin)	B. It will become day.
C. (yanayajun)	C. It is becoming dark.

–

- In this frame you will be concerned with the activities of a certain Freddy. Match each utterance with the picture of Freddy at the right which best expresses the same idea. (9)

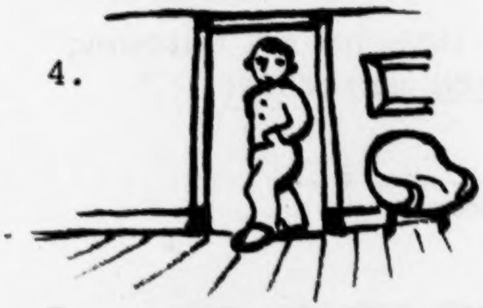
A. Freddyka wañunchin.	1. 	A-3
B. Freddyka llakiyajun.	2. 	B-5

C. Freddyka wañun. 3.



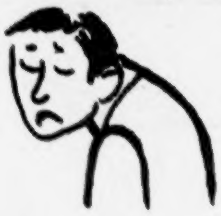
C-2

D. Freddyka wasimanmi yaykujun. 4.



D-1

E. Freddyka wasimanmi yaykumujun. 5.



E-4

- Up to this point you have used the following type of verb to discuss past events:

A. Antonioka ninanda trabajarka.

There is, however, another important past tense in Quichua. Listen to the following sentence and compare it to the one above. (10)

+

B. (Antonioka ninanda trabajashka.)

-

Both A and B would be represented by the same translation in English; i.e.,"Antonio worked a lot." There is, of course, an important distinction between the two sentences, which will be explained shortly. Before discussing that, however, let's take another look at the difference in form of the two tenses. Compare:

+

(Antonio trabajarka.)

(Antonio trabajashka.)

-

As you see, they are very similar in form. In fact, if sh is substituted for r, the -shka past tense follows the very same conjugation pattern as does the -rka tense.

Finish filling in the table below, following the pattern of the -rka past tense:

ñuka	____________ rirkani	ñuka	rishkani rirkani
kan	____________ rirkangi	kan	rishkangi rirkangi
pay	____________ rirka	pay	rishka rirka
ñukanchih	____________ rirkanchih	ñukanchih	rishkanchih rirkanchih
kanguna	____________ rirkangichih	kanguna	rishkangichih rirkangichih
paykuna	____________ rirka	paykuna	rishka rirka

- As you hear a verb form pronounced below, match it with the appropriate pronoun(s):

(11)

+

A. ( )	1. kanguna	A-4
B. ( )	2. ñuka	B-3
C. ( )	3. pay/paykuna	C-5
D. ( )	4. kan	D-1
E. ( )	5. ñukanchih	E-2

–

- Fill in the blank with the appropriate form of the new past tense you have just been introduced to. (Use the verb "miku.")

(12)

ñuka	____________	ñuka mikushkani
kan	____________	kan mikushkangi
pay	____________	pay mikushka
ñukanchih	____________	ñukanchih mikushkanchih
kankuna	____________	kankuna mikushkangichih
paykuna	____________	paykuna mikushka

- As you can see, the formation of this new past tense is quite simple and should give you no real problems. But perhaps you have thought of the following question: What does the -shka tense mean, and how is it used? (13)

- The basic idea of the -shka past tense has to do with when and how the person who is speaking found out about the event he is explaining. There are two basic ways he could have gained this information: (14)

  A. He was there when it happened. That is, he either did the action himself or saw someone else do it.

  B. He found out about it after it happened. That is, at some later time, he either discovered himself that the given event had happened or someone else told him about it.

  Basically, situations of type A require the -rka past tense, while situations of type B require -shka.

  Let's take an example:

Luiz ate some meat.

If the person who is talking actually saw Luiz eat the meat, he would say

Luizka aychata miku____. mikurka

If, however, Luiz's mother had told this person afterward that Luiz had eaten some meat, he would say

Luizka aychata miku____. mikushka

● We will call the -shka past tense the revelation tense, since it indicates that the happening you are describing was not personally witnessed by you, but that it was revealed to you at some later time. (15)

Assume that you are saying each of the following sentences and decide in each case whether you should use -rka or -shka:

A. I caught a big fish last summer. -rka

B. A dog killed my cat. (You found the cat dead with a dog's teeth marks in her body.) -shka

C. Pure Gold won the race. (Describing a horse race you went to recently.) -rka

D. Pure Gold won the race. (You discovered which horse won from reading the newspapers.) -shka

---

● A. Which of the following clearly states that the person speaking did not learn of this event until after it had already happened: (16)

+

1. (   ) 2

2. (   )

−

B. Which of the following clearly implies that the person speaking actually witnessed the event when it happened:

+

1. (   ) 1

2. (   )

−

● Listen: (17)

+

(Tukuchishkani.)

−

Meaning: I finished.

What is the implication of the above utterance?

The person finished but did not find out that he had finished until later on.

The sentence really implies:

"I finished without realizing it."

● Whenever -shka is used in the first person (the person speaking) it refers to an action which that individual did in ignorance or which he was unaware of at the time. Only later did he realize what he had done.

Here is another example: (18)

+

("Maquinami yalijun" yashkani.)

−

"A train is passing by," I thought.

Here let us assume the speaker thought a train was passing by, but later on he learned that it was just a heavy truck instead.

Explain a possible circumstance for each of the following:

A. Chay juyalla camisata likishkani. I tore that beautiful shirt.	A. The person speaking didn't realize that he had torn his shirt until later on, perhaps when he took it off.
B. "Casa Blanca" man chayashkanchih. We arrived at the White House.	B. The individuals involved didn't realize that the building they had come to was the "White House." Maybe they thought it was the Pentagon or something!

- There is one case where the -rka past tense may be used to describe a situation which was revealed to the speaker after it happened. This is when a person tells about something he himself did and he is subsequently quoted directly. Listen: (19)

"Otavaloman rirkani" nin.

He said, "I went to Otavalo."

The situation here might be that (Rafael) has told you he went to Otavalo. Now you are telling someone else that Rafael went. But rather than saying

A. Rafael went to Otavalo.

You say

B. Rafael said, "I went to Otavalo."

In sentence B, the -rka form is used. Sentence A would require -shka. B is the preferred Quichua way of describing this kind of situation.

- In which of the following situations could you use -rka to describe Maria's activity: (20)

A. Alice told you that Maria had been taking piano lessons.

B. Maria told you that she had been taking piano lessons.

B (provided that you quote Maria directly)

- Compare: (21)

+ A. (Mariaka "tukuytami mikurkani" nin.)

B. (Mariaka "tukuytami mikushka" nin.)

−

As background for sentence A /someone else/Maria herself/ has told the person speaking that she ate everything, while in sentence B /someone else/Maria herself/ has told the person that she ate everything.

Maria herself

someone else

- If you heard the story of "Goldilocks and the Three Bears" in Quichua, it would be told with the /regular past/revelation past/ tense. (22)

revelation past (-shka)

Unless the speaker himself happened to have witnessed the episode between Goldilocks and the bears!

- If you had met Goldilocks at some time or another and she personally told you about (23) her hair-raising experience, which past tense would you use in relating her experience to someone else?

You could use the regular past when quoting her directly on some action that she did. For example:

"I entered the house," she said.

All actions performed by someone other than Goldilocks herself would be described with the revelation tense. For example:

"The bears came home and went in to eat their porridge."

- Write a short English word or phrase which explains or clarifies the meaning of each of the following word particles as they have been used in this lesson: (24)

	In your own words:
A. -mu	A. Motion toward the speaker.
B. -chi	B. Cause to do . . .
C. -ya	C. Become

- The revelation past tense which you have been exposed to in this Module is important. At first you may wonder why the Quichuas should want to make such a distinction in reporting past events. However, the circumstances under which some particular information was gained is important to them, and in order to communicate with them effectively you will need to understand and use both of these verb patterns.

Now listen to several examples of both the regular past tense and the revelation past. See if you can understand the implications of each sentence that is spoken and get a feel for the difference between these two verb patterns. Stop the tape after any or all of the items if you want more time to think them through. (24)

A. (Albertoka ñami shamushka.)	A. Alberto has already come. (The speaker didn't see him come.)
B. (Ñami mikurkani.)	B. I've already eaten. (And was aware of it.)
C. (Kaypika shuh warmi wañushkami nin.)	C. They say a woman died here. (The speaker didn't see it.)
D. (Ninandami puñushkani ñukaka.)	D. I've (I) slept a lot! (Without realizing I was sleeping so long.)
E. (Las seiskamanmi pugllajurka.)	E. She was playing until 6:00. (The speaker saw it.)
F. (Kuchikunaka llujshishkami!)	F. The pigs have gone out! (The speaker didn't know they had gone.)
G. (Pusaj wagrami tiyarka.)	G. There are eight cows. (The speaker saw them.)
H. (Pusaj wagrami tiyashka nin.)	H. They say there were eight cows.

I.	(Cristobal Cōlonka (Columbus) 1492 tami Americaman shamushka.	I.	Christopher Columbus came to America in 1492. (The speaker didn't see it.)

−

- As you hear each of the following, say an equivalent English utterance: (25)

+

			He, she, it:
A.	( )	A.	saw
B.	( )	B.	brought (it) here
C.	( )	C.	arrived there
D.	( )	D.	sad
E.	( )	E.	died
F.	( )	F.	showed (caused to see) it
G.	( )	G.	water
H.	( )	H.	killed (caused to die)
I.	( )	I.	arrived here
J.	( )	J.	became sad
K.	( )	K.	took [illegible] here
L.	( )	L.	became water (e.g., ice melting)

−

- Decide whether you would explain each of the following situations in Quichua with (26)

the regular past tense (-rka)

or

the revelation past tense (-shka)

1. You want to explain that someone broke into your house while you were asleep and stole your television set.	1. revelation (-shka)
2. Your mother has often told you about how she had scarlet fever when she was a young girl. Now you are telling your children about your mother's experience.	2. regular (-rka) (with nin)
3. You are telling what one of the drivers did in a boat race you went to last week.	3. regular (-rka)
4. You thought that you had never met your Uncle Albert. But as he is being described to you, you realize that you have met him once at a party but didn't really know who he was. Now you make the comment: "Yes, I did meet Uncle Albert once."	4. revelation (-shka)
5. You are telling some of the adventures of Wild Bill Hickock.	5. revelation (-shka)
6. Harvey told you something that John did and now you are telling Mary what he did.	6. revelation (-shka)
7. You are explaining what you did and how you felt when you were lost in the desert.	7. regular (-rka)

- Beneath each sentence below, write

1. An English equivalent
2. Whatever information is implied about how the person speaking learned of the event he is describing. (27)

+ −	A. (Chay warmika Quitopi kawsashka nin.)	That woman lived in Quito, they say.

In your own words:

Apparently the information was supplied to the speaker by a third person, perhaps someone who knew the woman. At any rate, the speaker became aware of the action only after it had happened.

+
B. (Jaimeka tandata mikurka.)
–

Jaime was eating bread.

Use of the -rka form indicates that the speaker must have actually seen Jaime eat the bread; that is, he was aware of the action when it happened.

+
C. (Kanpah churika viñashka.)
–

Your son has grown.

The person speaking was not aware that the boy had grown so much, but is discovering it now.

UNIT 11

MODULE B - SPEAKING

CONTENT

I. Past "revelation" tense (-shka)

II. Verb suffixes -mu and -chih

III. Verb derivation with -ya

OBJECTIVES

I. Given: Instructions which specify appropriate situations.

Behavior: Generate spoken Quichua utterances which employ the past revelation tense or the past regular tense (whichever is required) for each given situation.

II. Given: Instructions which specify appropriate situations.

Behavior: Generate Quichua utterances which contain each of the following types of verb forms:

1. The action of the verb involves directional movement toward the speaker.
2. Someone or something is caused to perform the action of the verb.
3. Someone or something becomes like the state which is characteristic of a specified adjective or noun.

- What is the name we are using for the verb tense used in the following utterance? What is the significance of this name: (1)

+

(Payka ña chayamushka.)

–

revelation past tense

Use of this verb form indicates that the speaker was not aware of the happening at the time it transpired, but it was "revealed" to him at some later time.

- Formation of the revelation past tense follows the same pattern as the regular past.

  Fill in each blank mentally with the correct verb form of the revelation tense and then say the whole phrase aloud. Listen for confirmation. (2)

+

A. Pay shamu________. ( )

B. Ñuka shamu________. ( )

C. Kan shamu________. ( )

D. Paykuna shamu________. ( )

E. Kankuna shamu________. ( )

F. Ñukanchih shamu________. ( )

G. Ñuka shamu________. ( )

H. Pay shamu________. ( )

I. Kan shamu________. ( )

J. Ñukanchih shamu________. ( )

K. Paykuna shamu________. ( )

L. Kankuna shamu________. ( )

−

- Listen to a new verb: (3)

+

(surku) = to take off

Fill in each blank with the correct form of the past revelation tense of "surku" as you say the whole phrase:

A. Ñuka ________. ( )

B. Kan ________. ( )

C. Pay ________. ( )

D. Ñukanchih ________. ( )

E. Kankuna ________. ( )

F. Paykuna ________. ( )

−

- How would you say (4)

José took off his shirt.

NOTE: Assume that the situation requires the revelation tense.

José paypah camisatami surkushka.

- Generate equivalents for each of the following English utterances. Assume that the situation specifies the revelation past tense and think of the special meaning each sentence has as you say it. (5)

+

A. I ate the bread.	A. (Tandatami mikushkani.)
B. They worked hard.	B. (Paykunaka

			ninandami trabajashka.)
C.	My father waited at home.	C.	(Ñuka taytaka wasipimi shuyashka.)
D.	It rained yesterday.	D.	(Kaynaka tamyashka.)
E.	We played until 7:00.	E.	(Las sietekamanmi pugllashkanchih.)
F.	You've already finished!	F.	(Kanka ñami tukuchishkangi.)
G.	Maria came.	G.	Mariaka shamushka.)

- It is assumed by now that you can construct sentences in the revelation past tense without too much difficulty. The thing that may possibly be more difficult for you is knowing when to use this form and when to use the regular past. Therefore, the rest of the frames in this section will give you practice deciding which past tense to use in different situations. (6)

- Given the following idea: (7)

  My dog died.

  Generate this utterance in Quichua as you imagine yourself in each of the situations below. (Say it once for each situation.) Listen for confirmation and note especially if you used the right tense each time.

A.	You come home and see the dog lying dead in the front yard.	X	A.	Ñuka alkuka wañushka.

B.	You are telling a friend how you shot the animal because he was very sick.	X	B.	Ñuka alkuka wañurka.
C.	Your brother told you that the dog is dead and now you are telling your father.	X	C.	Ñuka alkuka wañushka nin.

- Given the following idea: (8)

Juan ate 17 apples.

generate utterances for the situations below as you did in the last frame:

A.	You are telling someone what you and Juan did when you were in the orchard.	X	A.	Juanka chunga kanchis manzanatami mikurka.
B.	You discover 17 apple cores in John's bed.	X	B.	Juanka chunga kanchis manzanatami mikushka.
C.	Someone saw Juan eat the apples and told you about it. Now you're telling someone else.	X	C.	Juanka chunga kanchis manzanatami mikushka nin.
D.	Juan himself bragged to you about all the apples he ate and you are repeating it to Maria in disbelief.	X	D.	Juanka "chunga kanchis manzanatami mikurkani" nin.

- In the last sentence of the last frame, did you remember that, if the person who performed an action tells you about it himself, you can quote him directly and use the regular past tense? Thus, "Juan ate 17 apples" becomes (9)

Juanka "Chunga kanchis manzanatami mikurkani" nin.

- Given the following idea: (10)

We've come to Pedro's house.

generate, as before, comparative utterances for the situations below:

A.	You and a companion have gone to visit Pedro and you are announcing to your companion (who has never been to Pedro's before) that you have now arrived at his house.	A.	Pedropah wasimanka shamurkanchihmi.
B.	You look up at the house you have come to and suddenly realize that you have been going to Pedro's house instead of your own house.	B.	Pedropah wasimanmi shamushkanchih.

- Given the following idea: (11)

I thought, "Maria is coming."

generate utterances as before.

NOTE: "ya" = to think

A.	You thought you saw Maria coming, and sure enough a few minutes later she popped in the door.	A.	"Mariami shamujun yarkani.
B.	You thought you saw Maria coming, but it turned out to be Margarita instead.	B.	"Mariami shamujun yashkani.

- Given the following statement: (12)

Jesus Christ died on the cross.

generate the appropriate Quichua equivalent, assuming that you are telling a Bible story. Check the answer column after you finish.

NOTE: "Jesucristo" = Jesus Christ

"cruz" = cross

Jesucristoka cruzpimi wañushka nin.

"Wañushka nin" is the form used since you are referring to something which came from another source (the Bible). "Nin" is optional.

Actually, due to the special authority of the Bible in the lives of the Indians, you might hear this statement made sometimes in the regular past tense. In fact, any event that is written down in a book or which is generally accepted as a historical fact may occasionally be verbalized with the regular past tense.

- One of the ways you might characterize the difference between the past (-rka) tense in Quichua and the revelation (-shka) tense is that the former signals a /primary/secondary/ source of information, while the latter signals a /primary/secondary/ source. (13)

-rka	primary source
-shka	secondary source

- What is the difference in meaning between the two following utterances? (Listen to both and then explain.) (14)

+ A. (Chayarkani.)	A. I arrived there.
B. (Chayamurkani.)	B. I arrived here.

−

- Notice how -mu is inserted between a verb stem and the tense suffixes to indicate motion toward the person speaking.

Verb stem		Tense and person
chaya	↑ mu	rkani

Each of the following verbs involves movement. As you say each word, modify the form so that the movement is specifically directed toward the speaker. Say the word, listen to the tape pronunciation, and then say it again. (15)

+

A. tigrarka X ( ) X

B. yaykuy X ( ) X

C. chayagringi X ( ) X

D. apashkani X ( ) X

−

- Generate each of the following commands. Listen for confirmation. (16)

+

A. Come in here! (Enter!) X ( )

B. Bring (that) here! X ( )

C. Come back here! (Return!) X ( )

−

- What is the difference in meaning between the following two utterances? (Listen to both forms, then explain.) (17)

+

A. (Puñurka)	A. (He) slept.
B. (Puñuchirka)	B. He put someone to sleep (caused someone to sleep.)

−

- Notice that -chi is inserted right after the verb stem:

Verb stem		Tense and person
puñu	↑ chi	rka

Modify each of the following verbs so that the subject is causing someone else to do the action of that verb (rather than doing it himself). Say the form you come up with, listen to the tape pronunciation, and then say it again. (18)

+

A. wañushka X ( ) X

B. parlagrini X ( ) X

C. rikuy X ( ) X

D. asirkanchih X ( ) X

E. fiñajun X ( ) X

−

If you would like more practice generating these forms, do the next frame. Otherwise, skip to frame 20 and turn the tape ahead to the next white splice.

- Generate forms which mean "to cause to . . ." (19)

+

A. aparka (took) X ( ) X

B. nishka X ( ) X

C. chakin (dries) X ( ) X

D. kalpagrinchih X ( ) X

E. tukurka X ( ) X

−

- Generate each of the following sentences in Quichua. For interest's sake, assume that all past tenses are "revelation" situations. (20)

+

A.	He killed the cat.	X	A.	(Payka misitami wañuchishka.)
B.	I made Juan laugh.	X	B.	(Juanta asichishkani.)
C.	That white man teaches Spanish.	X	C.	(Chay mishuka españoltami yachachin.)
D.	Finish that!	X	D.	(Chayta tukuchiy.)

–

- If "uma" means "head," what is the meaning of the following utterance: (21)

+ (Paypah umaka mapayashka.)	His head has become (got) dirty. The person speaking is discovering this after the head in question has already become dirty.
–	

- Notice in review how -ya may be attached after adjectives (or nouns), thereby forming a verb which means "to become":

mapa ↑ -shka
ya

Change each of the following adjectives and nouns into verb forms which mean "to become . . . ."

Put each verb into the revelation past tense.

After the tape pronunciation, say each word again. (22)

+

A.	llaki	X	( )	X
B.	millay	X	( )	X
C.	yaku	X	( )	X
D.	uchilla	X	( )	X
E.	rumi	X	( )	X

−

- Generate each of the following utterances in Quichua. This time, assume that all past tenses are regular past tense, and leave off all pronouns. (23)

+

A.	It's becoming day (dawning).	A.	(Punllayajun.)
B.	It became large.	B.	(Jatunyarka.)
C.	He will become good.	C.	(Aliyagrin.)
D.	She is getting (becoming) sad.	D.	(Llakiyajun.)
E.	I'm getting (becoming) dirty.	E.	(Mapayajuni.)

−

- Using the regular past tense for all past sentences, say a Quichua equivalent for each of the following: (24)

+

A.	They will return here at 6:00.	A.	(Paykuna las seistami tigramugrin.)
B.	My dog died.	B.	(Ñuka alkuka wañurka.)
C.	When will you arrive in Quito?	C.	(Imahorastah Quitoman chayagringi?)

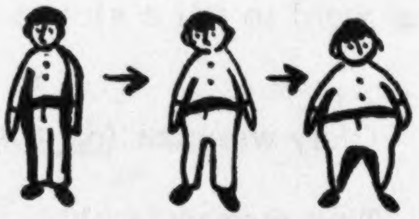
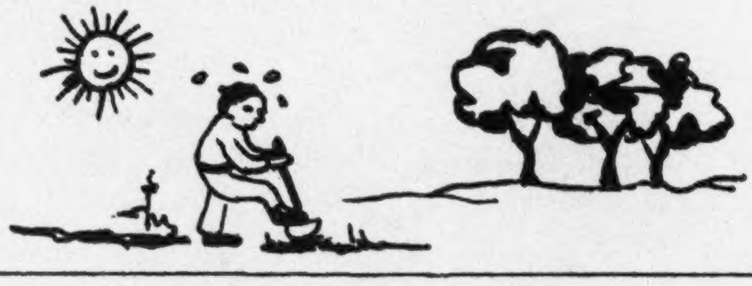
D. I killed my dog.	D. (Ñuka alkutami wañuchirkani.)
E. That woman is becoming beautiful.	E. (Chay warmika juyallayajun.)

- Generate an appropriate Quichua utterance as requested. When checking confirmation, note especially the underlined part of each answer. (25)

A. How would you explain that you went to Columbia?	A. Columbiamnmi rirkani.
B. You have just discovered that you have been eating horse meat when you thought it was beef. How do you explain what you have done?	B. Caballo aychata mikushkani.
C. How would you explain that it rained in Otavalo yesterday? (Assume that you were there and saw it rain.)	C. Kaynaka Otavalopi tamyarkami.
D. How would you explain that it rained in Otavalo, given that you were out of town but your brother told you about it when you got back?	D. Kaynaka Otavalopi tamyashkami (nin).
E. José told you that he slept for twelve hours yesterday. You can't resist telling this to Alberto.	E. Joseka "Kaynaka chunga ishkay horastami puñurkani" nin. or, less likely: Joseka kaynaka doce horastami puñushka.
F. You arrive home and discover a cat in the kitchen. So you casually remark to your wife that a cat has entered the house.	F. Shuh misi yaykamushka.

G.	As your mother arrives home with the groceries, you discover that she bought a lot of ice cream, and you voice your discovery to her.	Ashtaka heladostami randishkangi!

- Generate an appropriate sentence as requested for each item below: (26)

A.	Your friend Luis is standing just outside the door. Call to him and tell him to just come in.	Luis, yaykumuylla.
B.	Marcelo is showing everyone his new baby. Ask him to show you.	Marcelo, rikuchiway.
C.	Someone asks you what you're doing. How do you tell them that you're taking some grain to town?	Granokunataka llaktamanmi apajuni.
D.	Rafael has been saying bad things about you. How do you tell someone else that Rafael has made you angry?	Rafaelka ñukata fiñachirka.
E.	The Quichua word for "fat" or "wide" is "raku." Can you explain what is happening to Gordo? Gordo 	Payka rakuyajun.
F.	The word for "lazy" is "killa." What do you think will happen to Manuel that will make him decide to take a few minutes off from work and go over and sit under the trees? 	Payka killayagrin.

UNIT 11

MODULE C - SPECIAL VOCABULARY ACQUISITION

CONTENT

The following vocabulary items:

kunuh
chiri
ruku
paya
mawka
uma
karu
ladolla
yurah
yana
liki
surku

OBJECTIVES

I.	Given:	Any or the above words in spoken form.
	Behavior:	Say an English equivalent for that word.
II.	Behavior:	Demonstrate ability to use (speak) each of the words above in a meaningful situation by supplying the correct word to fill a slot in a specified utterance.

Example: Chay warmika (paya)mi.

That woman is old.

- This module introduces several descriptive adjectives as well as a couple of words that you will need to be quite familiar with for the classroom activities associated with this lesson.

Study the list below and listen to the pronunciation. The list includes one set of opposites and three other words whose meanings are very similar. (1)

+

(yurah)	white
(yana)	?
(ruku)	old (a man or male animal)
(paya)	old (a woman or female animal)
(mawka)	old (inanimate objects)

–

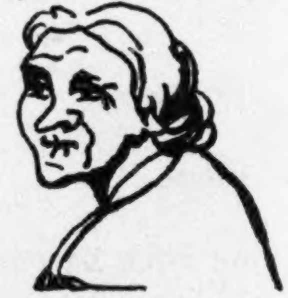
"Yana," which you have previously encountered, means ____________. black, or dark

---

- A. Which of the following words could be used to describe the object at the right: (2)

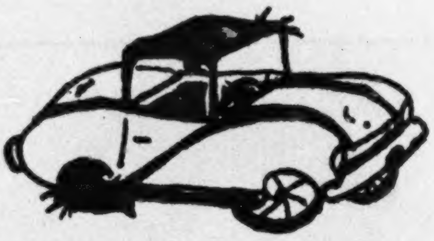
+

1. ( ) 3
2. ( )
3. ( )



B. Which of the following could be used to describe the object at the right:

1. ( ) 1
2. ( )
3. ( )

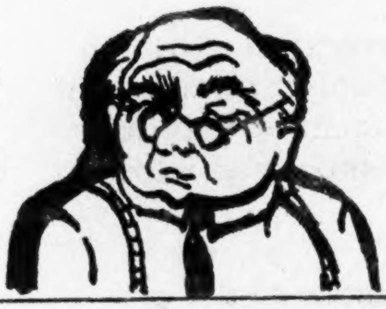


C. Which of the following could be used to describe this object:

1. (   )

2. (   )

3. (   )



2

–

- Match the English with the Quichua: (3)

A.	yurah	1.	old (male)	A-3
B.	mawka	2.	old (female)	B-5
C.	yana	3.	white	C-4
D.	ruku	4.	black	D-1
E.	paya	5.	old (inanimate)	E-2

- Below are two more sets of opposites. Study them briefly and listen to the way they are pronounced: (4)

+

(kuņuh) = warm

(chiri) = cold

(karu) = far away

(ladolla) = close

–

Which of the above words has been borrowed from Spanish?

ladolla (from the Spanish word for "side"; i.e., "lado.")

- Match the English with the Quichua: (5)

A.	chiri	1.	warm	A-4
B.	ladolla	2.	far away	B-3
C.	kunuh	3.	close	C-1

D. karu	4. cold	D-2

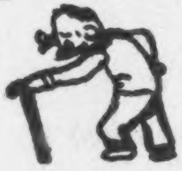
- As you hear each word below, say an English equivalent: (6)

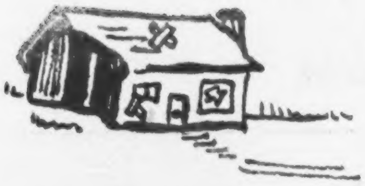
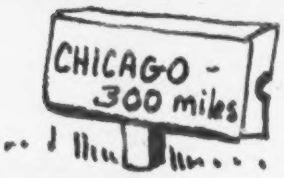
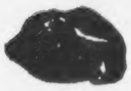
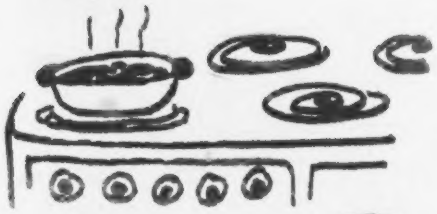
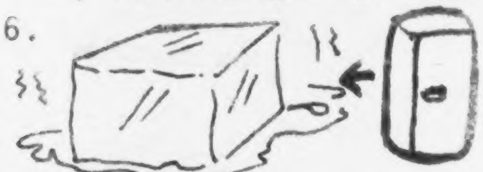
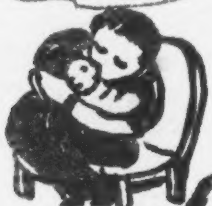
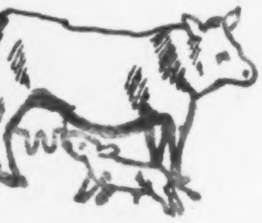
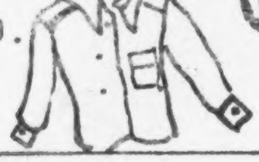
+

A. ( )	A. old (female)
B. ( )	B. old (inanimate)
C. ( )	C. old (male)
D. ( )	D. warm
E. ( )	E. cold
F. ( )	F. far away
G. ( )	G. close
H. ( )	H. white
I. ( )	I. black
J. ( )	J. cold
K. ( )	K. old (male)
L. ( )	L. far away
M. ( )	M. old (inanimate)
N. ( )	N. warm
O. ( )	O. old (female)
P. ( )	P. white

–

- Match each word on the left with the object on the right which best exemplifies that quality: (7)

A. yana 1.  A-4

B. chiri	2. 	B-6
C. paya	3. 	C-8
D. karu	4. 	D-3
E. yurah	5. 	E-9
F. ruku	6. 	F-1
G. kunuh	7. 	G-5
H. mawka	8. 	H-2
I. ladolla	9. 	I-7

- Here is the final set of words for this module. Two of them are verbs and one a noun. (You may already be somewhat familiar with them for they were introduced in Modules A and B.)

  Study these words briefly and listen to the pronunciation. (8)

uma	=	head
liki	=	to tear (something)

surku = to take off (sacar)

–

- Match the Quichua with the English: (9)

A.	surku	1.	to tear	A-3
B.	liki	2.	head	B-1
C.	uma	3.	to take off	C-2

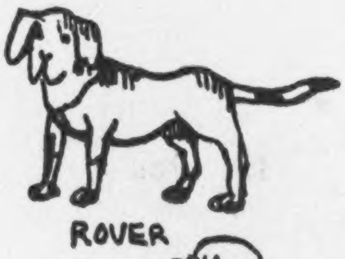
- Say an English equivalent: (10)

+

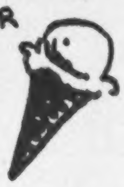
A. ( )	A.	take off
B. ( )	B.	head
C. ( )	C.	take off
D. ( )	D.	tear
E. ( )	E.	head
F. ( )	F.	take off

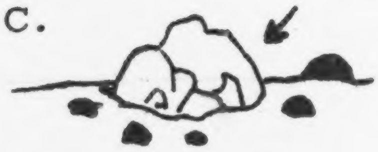
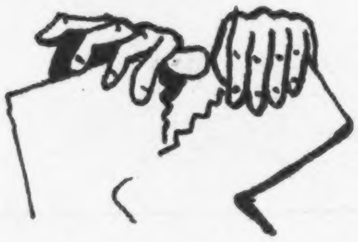
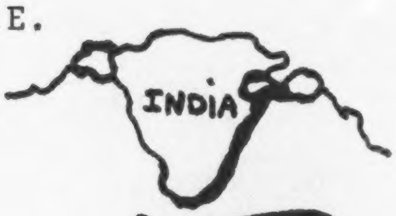
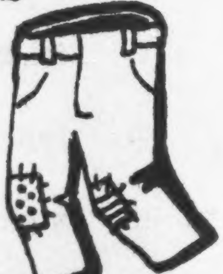
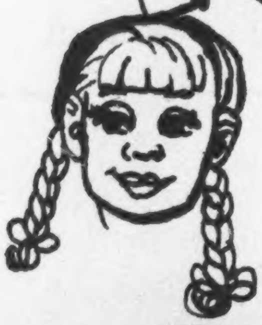
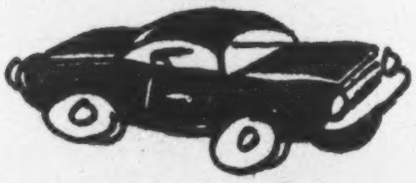
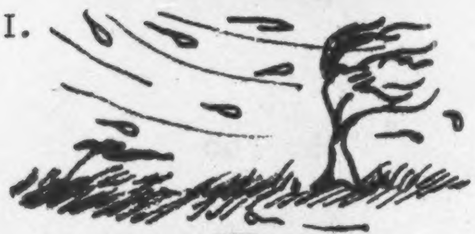
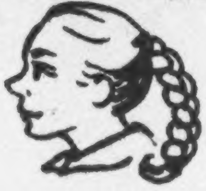
–

- For each picrure below there is a Quichua word phrase describing that picture. If the description is accurate, write "yes" by that item; otherwise, write "no." (11)

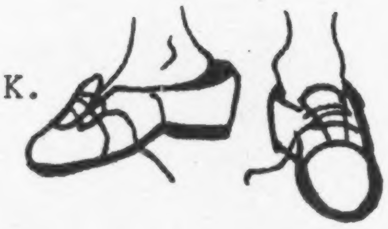
A. 

ruku alku A. yes

B. 
kunuh mikuna B. no

C.		yana rumi	C. no
D.		papelta likijun	D. yes
E.		karu llakta	E. yes
F.		mawka calzon	F. yes
G.		kwitsapah uma	G. yes
H.		yurah auto	H. no
I.		chiri tamya	I. yes
J.		paya misha	J. no

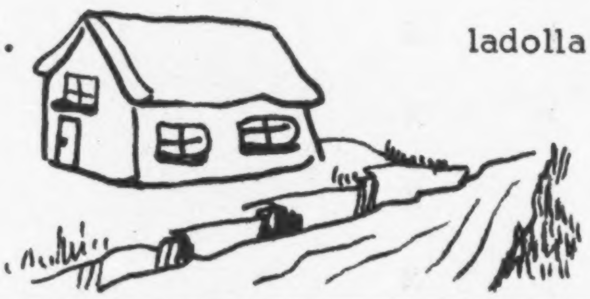
K.



zapatoskunata surkujun

K. no

L.



ladolla wayku

L. yes

● Say an English equivalent: (12)

+

A. ( )	A. head
B. ( )	B. cold
C. ( )	C. close by, near
D. ( )	D. black
E. ( )	E. old (inanimate)
F. ( )	F. white
G. ( )	G. to take off
H. ( )	H. old (female)
I. ( )	I. warm
J. ( )	J. to tear (something)
K. ( )	K. far away
L. ( )	L. old (male)

–

Did you get them all? If you still need a little review on some of the words, go back and take another look at frames 1, 4 and 8.

- Pronounce each word below, listen to the voice on the tape, and then say it again. Approximate as much as possible the tape pronunciation and think of the meaning as you say each one. (13)

+

A.	kunuh	X	( )	X
B.	chiri	X	( )	X
C.	ruku	X	( )	X
D.	paya	X	( )	X
E.	mawka	X	( )	X
F.	karu	X	( )	X
G.	ladolla	X	( )	X
H.	yurah	X	( )	X
I.	yana	X	( )	X
J.	uma	X	( )	X
K.	likin	X	( )	X
L.	surkun	X	( )	X

–

- Say the equivalent Quichua word. Listen for confirmation. (14)

+

A.	warm	k________	( )
B.	cold	ch_______	( )
C.	far away	k________	( )
D.	close	l________	( )
E.	black	y________	( )

F. white yu______ (   )

● Say the Quichua equivalent: (15)

A. old (male) r__________ (   )

B. old (female) p__________ (   )

C. old (inanimate) m__________ (   )

D. head u__________ (   )

E. to tear l__________ (   )

F. to take off s__________ (   )

● Say the Quichua equivalent: (16)

A. far away X (   )

B. cold X (   )

C. black X (   )

D. to tear X (   )

E. old (thing) X (   )

F. near (close) X (   )

G. head X (   )

H. white X (   )

I. old (woman) X (   )

J. to take off X (   )

K. warm X (   )

L. old (man) X (   )

- Say aloud the Quichua word which is appropriate for each blank below: (17)

A. Any car you find in a junk heap is _____.	mawka
B. If you bend over too quickly you may _____ your pants.	likin
C. Snow is _____ and _____.	chiri, yurah
D. Your next door neighbor (if you live in the city) lives _____ to you.	ladolla
E. "Don't lose your _____."	uma
F. Tar is _____.	yana
G. When you go on vacation you may want to go to some _____ location.	karu
H. Washing the car _____ the dirt.	surkun
I. Male elephants live to be very _____.	ruku
J. Water which has been standing in a stagnant pool in the sun is probably _____.	kunuh
K. Most witches are very _____ women.	paya

- Write down all the words you can remember from this module. (18)

How many of these did you get:

kunuh
chiri
yana
yurah
ruku
mawka
ladolla
liki
surku
uma

paya karu

- Say an English equivalent: (19)

A.	( )	A.	close, near
B.	( )	B.	old (male)
C.	( )	C.	warm
D.	( )	D.	old (thing)
E.	( )	E.	white
F.	( )	F.	head
G.	( )	G.	black
H.	( )	H.	tears
I.	( )	I.	old (female)
J.	( )	J.	takes off
K.	( )	K.	cold
L.	( )	L.	far away

- Say each of the Quichua sentences below, at the same time filling in the blank with the appropriate word. For confirmation you will see the word you should have put in the blank. (20)

A.	_____ misitami charini. (I have a black cat.)	A.	yana
B.	Kunan punlla _____mi. (It's warm today.)	B.	kunuh
C.	Shuh platota kanpah _____pi churay. (Put a plate on your head.)	C.	uma

D.	Shuh _____ llaktapimi kawsangapah munani. (I want to live in a city close by.)	D.	ladolla
E.	Payka _____ llaktaman rishka nin. (They say he went to a far country.)	E.	karu
F.	Paypah sapatoskunatami _____rka. (He took off his shoes.)	F.	surku
G.	Wakinpika tamyaka _____mi. (Sometimes rain is cold.)	G.	chiri
H.	Ñukaka _____kaman kawsangapahmi munani. (I want to live until I'm old-man speaking.)	H.	ruku
I.	Ñuka mamaka _____mi. (My mother is old.)	I.	paya
J.	Chay papeltami _____shkangi. (You tore that paper.)	J.	liki
K.	Tisaka _____mi. (Chalk is white.)	K.	yurah
L.	_____ radiokunaka na valinchu. (Old radios aren't worth anything.)	L.	mawka

UNIT 12

MODULE A - LISTENING COMPREHENSION

CONTENT

I. Present infinitive (-j) as adjective, noun, and direct object.

II. Unequal comparison (with yali and ashtawan).

III. Equal comparison (with -shna).

IV. Question word: mayjan

OBJECTIVES

I. Given: a Quichua utterance which contains a -j infinitive verb form used as a noun, an adjective, or a verb object, and for which sentence the vocabulary is otherwise familiar.

Behavior: Demonstrate comprehension of the -j form by answering an English question whose answer includes the information contained within that form.

Example:

Utterance:	Chay jatuj warmi shamurka.
Question:	Who came?
Answer:	That woman who sells. (seller woman)

II. Given: a Quichua utterance which compares two subjects or actions and for which the vocabulary is familiar.

Behavior: the student will identify:

A. The subjects that are being compared.

B. The nature of the comparison.

C. The relative position of the subjects in the comparison.

Example: John eats more than Mary.

A. Subjects: John and Mary

B. Nature of comparison: which of the two eats more

C. Relative position: John -- more
Mary -- less

- We have previously discussed the process of modification or subcategorization in language. By way of review, you may remember that such units as adjectives and prepositional phrases are really devices for modification, e.g. (1)

  A. jatun wambra

  B. nanpi wambra

  Jatun in A limits the set of possible subjects from _any_ boy to a _big_ boy, and nanpi in B limits the set of possible subjects to _the boy in the road_.

  A great number of the words and structures in any language are designed to modify and subcategorize other basic units.

- The adjectives we have been using so far have been almost entirely _natural_ forms, i.e. their basic form _is_ an adjective. It is also, however, possible to derive adjectives from other forms. In this module we will discuss the formation of some modification units derived from verbs. A great deal of descriptive power is gained when we can transform verbs into adjectives. (2)

  Consider the following:

  A. That lazy dog is sleeping.

  B. That dog with the black spots is sleeping.

  C. That dog who bites is sleeping.

  In which of the examples above is the modification unit based on a _verb_?

	C. dog who _bites_

- Here are a few examples of how we construct modification units (adjectives) from verbs in English.

  A. The man who is coming.

  B. A working mother.

  C. The roof that leaks.

  All of these structures (and many additional ones) are generated by the same simple device in Quichua. Listen and observe: (3)

+

(trabajaj runa)	man who works working man
(yaykumujuj warmi)	woman who is entering
(pugllaj alku)	dog who plays

−

Find the suffix, used with verbs, which changes them into an adjective-type modifier. -j

---

- We will call this -j verb form an infinitive. When it is attached to a verb stem it turns the verb into a form which means something like "One who works (eats ...)."

  Note carefully how -j is attached.

  Verb stem

  jatu + j = One who sells.

  Mikuju + j = One who is eating.

Listen to the pronunciation of each of the following forms and then say an English equivalent to show that you understand the meaning of each.

Note: mishu = white man

misha = white woman

(4)

A.	(purij runa)	A.	Indian who walks (walking Indian)
B.	(mikujuj wagra)	B.	cow that is eating
C.	(Quichuata parlaj warmi)	C.	woman who speaks Quichua
D.	(Quichuata parlajuj warmi)	D.	woman who is speaking Quichua.
E.	(kulkita charij gringo)	E.	gringo who has money
F.	(yalijuj auto)	F.	car that is passing
G.	(tamyaj punlla)	G.	day that rains (rainy day)
H.	(shamujuj misi)	H.	cat that is coming
I.	(Otavalopi kawsaj mishu)	I.	white man who lives in Otavalo
J.	(randij misha)	J.	white woman who buys

- The -j infinitive form may modify a following noun (as in the last frame) or it may stand alone. Compare:

A. shamuju --------the one who is coming

B. shamujuj misi ---the cat who is coming

Form A can function like any regular noun.
Listen: (5)

+

(Chay shamujujka ñuka wawkimi).
That coming one is my brother.

What is the meaning of each of the following?

A. (randij)	A. one who buys (buyer)
B. (kulkita charij)	B. one who has money
C. (chayamujuj)	C. one who is arriving here
D. (trabajanajujkuna)	D. ones who are working
E. (Otavalopi kawsajka)	E. one who lives in Otavalo

–

● You may have noticed that -j forms refer only to present tense verbs. That is, they correspond to utterances types A and B below, but not C. (6)

A. the man who comes

B. the man who is coming

C. the man who came yesterday

In a later lesson, the means will be given for generating type C forms.

Which of the following sentences would not be generated with a -j verb infinitive form in Quichua?

1. I shot that dog that barked.

2. I shot that dog that barks.

1

● Say an English equivalent. (7)

+

A. (Trabajajkunaka chaypi mi shuyanajun).	A. The workers (ones who work) are waiting there.
B. (Lecheta jatuj warmika narah tigramarkachu).	B. The woman who seels milk hasn't returned yet.
C. ( )	C. We are eating ones (enters).
D. ( )	D. I see an Indian man who is resting.

-

● Listen to a new sentence. (8)

+

(Shun kwitsa parlajujtami uyarkani).

-

This sentence uses the -j infinitive just discussed in a slightly different way. It still is a noun form, but now has become a verb object. Notice the meaning.

Shuh kwitsa parlajujtami uyarkani.
I heard a girl speaking.

Notice that the sentence does not refer to hearing the girl, but to hearing the speaking of the girl.

A. Which of the following means "He saw the man who was passing?"

+

1. (Runa yalijujtami rikurka).

2. (Yalijuj runatami rikurka). 2

B. Which of the following means "He saw the man passing?"

1. (Runa yalijujtami rikurka).

2. (Yalijuj runatami rikurka). 1

● Listen to a new verb.

(waka)

–

Waka, when it refers to people, means to "cry". When used with animals it refers to the sounds they make, i.e. the bark of a dog, meow of a cat etc.

What is the meaning of each of the following? (9)

+

A. (Wawaka wakajurka).	A. A baby was crying.
B. (Chay wagraka wakajun).	B. That cow is mooing.

–

● Can you give the meaning of the following sentence? (10)

+

(Shuj kwitsa wakajujtami uyarkani). I heard a girl crying.

–

● Here is a slightly different example. (11)

+

(Juan ima nijta yachangapah munani).

–

What does the speaker want to know? He wants to know what Juan says.

Hint: The whole phrase before the -ta marker is what he wants to know.

- You will hear each Quichua utterance below pronounced, then a question in English asking something about the content of that utterance. Listen carefully so you can answer the question. (12)

+

A.	(Chay samajuj runaka pedropah taytami). (Question:...)	That man who is resting.
B.	(Ufyajkunaka na ninandaka trabajanchu). (Question:...)	Those who drink.
C.	(Miguelpah ushi shawajujta rikurkani). (Question:...)	Miguel's daughter stealing. (i.e. the stealing of the daughter).

−

- The next section of this module will introduce you to the Quichua devices which are used for comparing two objects or actions. Listen to a new question word: (13)

+

(Mayjantatah munangi?)

−

Mayjan = which, and the meaning of the sentence is "Which do you want?"

Now listen to another sentence and see if you can determine the meaning.

+

(Mayjan warmitah shamujun?) — Which woman is coming?

- Here is another question: (14)

(Mayjan warmitah ashtawan juyalla?)

−

The new word in this sentence (ashtawan) is a very important Quichua word which means "more" or "most."

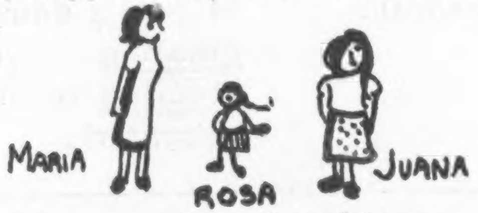
If ashtawan juyalla means "more beautiful" or "most beautiful" what is the meaning of the above utterance?

Which woman is most (more) beautiful?

- The question in the last frame called for a comparison. Answer each of the comparison questions below with an English answer. You will need to refer to the information given in the pictures. (15)

+

A. (Mayjan kwitsatah ashtawan jatun?)



Maria is the biggest girl. (most big)

B. (Mayjan runatah ashtawan trabajan?)

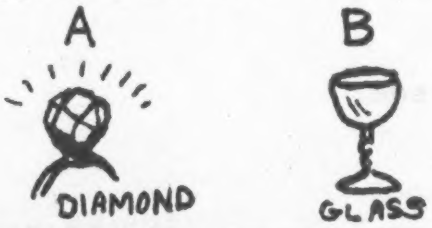
Jose works more.

Jose: works from 7:00 a.m. to 5:30 p.m.
Miguels: works from 9:00 a.m. to 6:00 p.m.

C. (Mayjantah ashtawan shinchi, A or B?)

A is harder than B

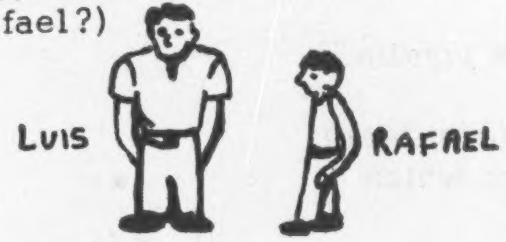
−



- Listen to a short dialogue: (16)

+

A. (Mayjantah ashtawan jatun , Luis o Rafael?)



B. (Luismi ashtawan jatun).

What is the meaning of utterance B?

Luis is larger.
(more big).

- Take another look at the dialogue. (17)

Mayjantah ashtawan jatun?

Luismi ashtawan jatun.

Notice that the primary focus falls, as we would expect, on the word which most directly answers the question, e.g.

Which ______________?

Luismi ______________.

If we had the question "Who works more, Tom or Fred?" and the answer was: "Fred works more than Tom," which of the following would carry the major focus marker in the answer?

A. Fred

B. Tom

A

- Whenever a comparison is made, it normally involves saying that one person (or thing) is bigger, smaller, works harder, works less, etc. than another person or persons. (18)

In Quichua, the person or thing which is on the top end of the comparison (bigger, tallest, works most, works least, etc.) can always be identified because it carries the suffix ______.

-mi (major focus marker).

- Listen to another sentence. (19)

+

(Juanmi Joseta yali ashtawan jatun).

−

This utterance says: _______ is larger than ___________.

Though you do not yet understand the whole utterance, you should be able to determine which person is larger.

Referring back to the written utterance above, fill in the blanks of the sentence:

___________ is larger than ________.

Juan is larger than Jose.

-mi on Juan should have signalled which was larger.

- Returning to the utterance of the last frame, let us examine the section which is new to you. (20)

Juanmi Joseta yali ashtawan jatun.

Yali comes from the verb yali, which means "to pass," and the sentence literally says

Juan, passing Jose more big (is).

or, as we would say in English,

Juan is bigger than Jose.

The -ta on Jose is the object marker of the verb yali.

Give a literal translation and then a natural English translation of the following sentence:

Mariami Mercedesta yali ashtawan mikun.

Maria passing Mercedes eats more.

Maria eats more than Mercedes.

- You may have wondered at the form of yali in "Mariami Mercedesta yali ashtawan mikun." (21)

In the comparison structure, yali takes no verb ending. This verb root has become a standard part of the comparison structure and the object which is on the lower end of the comparison is always identified by -ta yali.

- One final clarification. In the sentence we have been using which contains yali, ashtawan is optional For example: (22)

A. Mariami Mercedesta yali ashtawan mikun.

B. Mariami Mercedesta yali mikun.

Yali itself indicates that Maria eats more than Mercedes, and ashtawan, in this sentence only intensifies the range of the comparison. Thus A indicates that:

Maria eats much more than Mercedes,

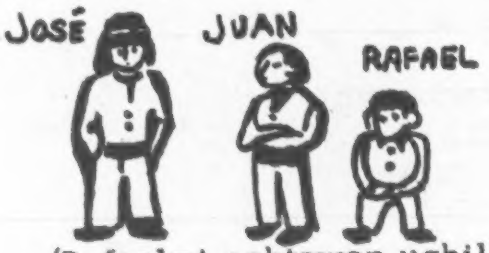
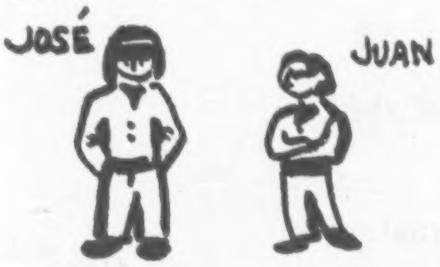
while B simply states:

Maria eats more than Mercedes.

What is the difference in the claims of each of the following sentences?	
A. Wagrami alkuta yali jatun. B. Wagrami alkuta yali ashtawan jatun.	A says that cows are bigger than dogs, while B claims that they are much bigger than dogs.

● In the Quichua sentence comparable to "Maria is more beautiful than Luisa," Maria would be marked with ________ and Luisa with ________. (23)	mi ta yali

---

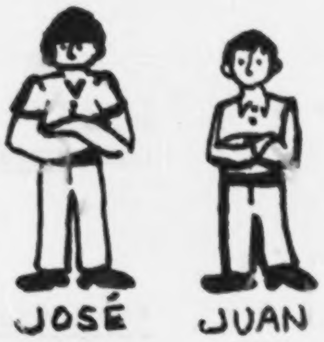
● Let's review the comparison. You give an English equivalent for each of the questions and answers below. (24)	
A. 1. (Mayjan runatah ashtawan uchilla?)	A. 1. Which Indian is the smallest?
	
2. (Rafaelmi ashtawan uchilla).	2. Rafael is the smallest.
B. 1. (Mayjan runatah ashtawan uchilla, Jose o Juan?)	B. 1. Which Indian is smaller, Jose or Juan?
	
2. (Juanmi Joseta yali uchilla).	2. Juan is smaller than Jose.

- If, in the last frame, utterance B-2 had read: (25)

  Juanmi Joseta yali ashtawan uchilla,

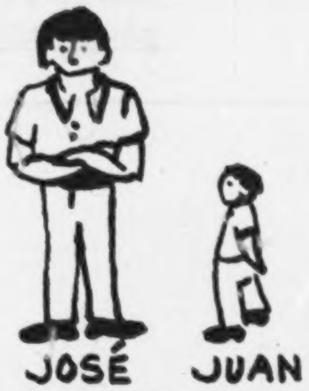
  which of the following diagrams would be most appropriate for that comparison?

A.



B.

B



- Here is one more variation: (26)

+

A. (Juanmi Joseta yali trabajan).

B. (Juanmi Joseta yali ali trabajan).

−

In sentence B the adverb ali has been added. This changes the comparison from "Juan works more than Jose" to "Juan works better (more well) than Jose."

What is the meaning of each of the following sentences?

+

C. (Alfredomi Tomasta yali kalpan).	C. Alfredo runs more than Tomas.
D. (Alfredomi Tomasta yali ñapash kalpan).	D. Alfredo runs faster than Tomas.

−

- Fill in the blanks mentally with the correct words after you listen to the utterance. (27)

+

A. (   )

________ studies more than ______.

A. Carlos studies more than Miguel.

B. (   )

________ is cheaper than ________.

B. Bread is cheaper than meat.

C. (   )

________ speaks much better than ________.

C. My father speaks much better than your father.

-

- Fill in the blanks mentally with the correct words after listening to the utterance. (28)

+

A. (   )

This rock ________ than that rock.

A. This rock is bigger than that rock.

B. (   )

Red apples ________ than green apples.

B. Red apples are much sweeter than green apples.

C. (   )

His brother ________ than my brother.

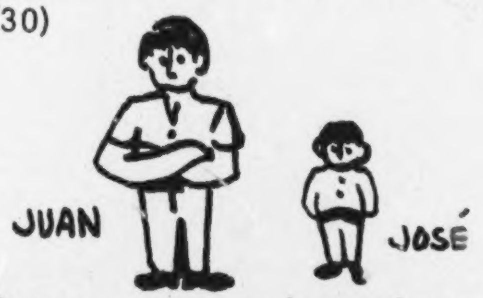
C. His brother plays more than my brother.

D. ( ) Gladys ___________ than Jaime.	D. Gladys eats faster than Jaime.
E. ( ) I am __________.	E. I am the best.

- Demonstrate comprehension of each of the following by writing an English equivalent to the right of each item. (29)

A. jatuj	A. one who sells
B. jatujuj warmi	B. woman who is selling
C. jatujujta rikurkani	C. I saw (someone) selling

- There remains one final type of comparison to be explained. Thus far all comparisons have involved items which were unequal, e.g. (30)

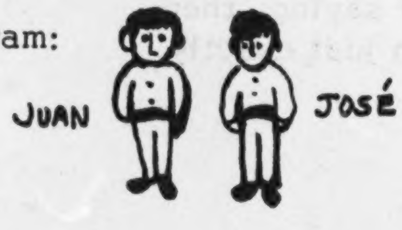


Juanmi Joseta
yali ashtawan
jatun.

But suppose you have the question:

Pitah ashtawan jatun?

and the diagram:



How would you answer the question in English?

Juan is the same size as Jose.

(They are both alike in terms of the quality being compared).

● The Quichua way of saying the sentence of the last frame (involving equal comparison) is as follows: (31)

+

(Juanka Joseshnallatah jatunmi).

—

Literally translated this means "Juan just exactly like Jose is big."

Here is a further break down of the structure:

Juanka	Jose	shna	llatah	jatun	mi
	Jose	like	just exactly		

Observations

1. The suffix -shna means "like" or "as"

alkushna -- like a dog

chashna -- like that

2. The suffix -llatah is like -lla only more intensive. It can perhaps best be translated as "just exactly."

The sentence above is really saying, then, that Jose and Juan are big in just exactly the same way.

Can you give a literal translation for the following?

+

(Payka ñukashnallatah alimi trabajan).	He just exactly like me works well.
	In English we would say: He works just as well as I do.

−

- Which of the following indicates that Maria is more beautiful than Luisa. (32)

+

A. (   )

B. (   ) B

- Which of the following says that Maria is just as beautiful as Luisa? (33)

A. (   )

B. (   ) B

−

- Fill in the blanks mentally with the appropriate words after you listen to each utterance below. (34)

+

A. (   )

_________ sleeps just as much as _________.	A. Marcelo sleeps just as much as Raul.

B. (   )

Sr. Lema _________ Sr. Vasques.	B. Sr. Lema is just as old as Sr. Vasques.

−

- As a final review and summary of the Quichua comparison, write an English equivalent for the question below and each of the three possible answers given. (35)

Question:	Mayjan wawatah ashtawan ñapash viñajun, Ricardo o Angela? ______________________________ ______________________________	Question:	Which baby is growing faster, Richard o Angela?
Answer 1:	Ricardomi ashtawan ñapash viñajun. ______________________________ ______________________________	Answer 1:	Ricardo is growing the fastest (most fast).
Answer 2:	Ricardoka Angelashnallatah ñapashmi viñajun. ______________________________ ______________________________	Answer 2:	Ricardo is growing just as fast as Angela. (They are growing just the same).
Answer 3:	Ricardomi Angelata yali ñapash viñajun. ______________________________ ______________________________	Answer 3:	Ricardo is growing faster than Angela.

- After you listen to each Quichua utterance below, answer the question which follows on the tape. The question will call for an English answer based on information in the Quichua utterance. (36)

A. ( )

B. ( )

C. ( )

D. ( )

E. ( )

F. ( )

A. that Indian who sells meat (meat seller Indian)

B. a white man working

C. that one who is sleeping

D. the barking of the dog

E. that woman who drinks

F. the players (ones who play)

- Each of the following Quichua utterances compares two or more people or things in some way. After you listen to each utterance, fill in the information requested below it (in English). You will be asked to identify what subjects are being compared, what the quality or characteristic is that is being compared, and the relative position of the subjects in the comparison.

Example:

Utterance: John eats more than Mary.

Subjects:	John and Mary
Nature of comparison:	Which of the two persons eats more
Relative position:	John more than Mary

(37)

+
A. (   )
−

		In your own words:	
Subjects:		Subjects:	Jose and Juan
Nature of comparison:		Nature of comparison:	which one sleeps more
Relative position:		Relative position:	Jose more than Juan.

+
B. (   )
−

Subjects:		Subjects:	girls and boys
Nature of comparison:		Nature of comparison:	which are more beautiful
Relative position:		Relative position:	girls more beautiful than boys.

+
C. (   )
−

Subjects:		Subjects:	corn and wheat
Nature of comparison:		Nature of comparison:	which is better
Relative position:		Relative position:	wheat better than corn

+
D. (   )
−

Subjects:		Subjects:	that pencil and this pencil
Nature of comparison:		Nature of comparison:	which is larger
Relative position:		Relative position:	both pencils are the same size.

+
E. (   )
−

Subjects:		Subjects:	Mercedes and Gladys
Nature of comparison:		Nature of comparison:	who washes faster
Relative position:		Relative position:	Mercedes faster than Gladys

+
F. (   )
−

Subjects:		Subjects:	Alberto and other people
Nature of comparison:		Nature of comparison:	who is the oldest
Relative position:		Relative position:	Alberto is the oldest of them all

UNIT 12

MODULE B - SPEAKING

CONTENT

I. Present infinitive (-j) as adjective, noun, and object

II. Comparison (with yali, -shna, and ashtawan)

OBJECTIVES

I. Given: Instructions specifying appropriate situations:

A. Generate the following kinds of comparison utterances in Quichua:

1. Which is bigger, the house or the car?

2. The house is bigger/biggest.

3. The house is bigger than the car.

4. The house is the same size as the car.

B. Generate a set of sentences parallel to A above, but comparing an action instead of a quality.

Example: John runs faster than Tom.

II. Given: (1) A Quichua verb

(2) Directions to specify what a person (or object) is called who performs the action of that verb.

Behavior: Generate an appropriate derived form and use it in a specified utterance.

Criteria: The student using this process must be able to generate both noun forms and adjective forms.

III. Given: An appropriate illustration cue.

Behavior: Generate a spoken Quichua utterance which contains a derived -j form used as a direct object of the verb.

- The word below is the Quichua word for a person who buys things. Pronounce it after the voice on the tape. (1)

+

(randij) X

–

Suppose you wanted to refer, not just to a person who buys things, but to someone who is buying something right at the moment you are speaking. Write the Quichua word on the line below which would describe such a person.

________________ randijuj

- As you may remember, when the sound -j occurs in syllable final position, it may sometimes be pronounced with a touch of voicing, yielding a sound like a very soft g.

Pronounce the words below, imitating the tape pronunciation. Pay special attention to the final -j infinitive sound of each word, but don't become too concerned about the slight voicing variable, other than being aware of its existence. (2)

+

A. (randijuj) X

B. (samaj) X

C. (purijuj) X

D. (apamuj) X

E. (trabajajuj) X

F. (yachajujuj) X

–

- Generate a form of the type "one who (eats)" for each of the following verbs. Listen for confirmation. (3)

+

A.	rura	X	( )
B.	kawsa	X	( )
C.	escribi	X	( )
D.	kalpa	X	( )
E.	tajsha	X	( )

−

- Generate a form of the type "one who is eating" for each of the following verbs. (4)

+

A.	puñu	X	( )
B.	kara	X	( )
C.	asi	X	( )
D.	tigramu	X	( )
E.	rikuchi	X	( )

−

- As you remember, forms like mikuj may be either nouns (as above) or adjectives. How would you say "the woman who eats"? (5) (mikuj warmi)

+

- Generate an equivalent for each of the following in Quichua. (6)

A.	Indian who walks	X	( )
B.	woman who is laughing	X	( )
C.	baby who is sleeping	X	( )

D.	(one) who plays	X	( )
E.	boy who eats bread	X	( )
F.	cow that is coming	X	( )
G.	white man who studies	X	( )
H.	(one) who is stealing	X	( )
I.	girl who is listening	X	( )
J.	(one) who lives in Quito	X	( )

−

---

* See #7 next page

● Can you remember the meaning of this utterance? (8)

+

(Shuj wawa wakajujtami uyarkani). I heard a baby crying.

−

● The utterance of the last frame contains a whole sentence as the object of the verb uyarkani, i.e.

Shuj wawa wakajujtami uyarkani.

Notice that the verb form wakajuj is the principal word of the object sentence and the direct object marker -ta attaches to it. This is the pattern.

Generate Quichua equivalents for each English phrase below and then say the whole sentence. (9)

+

A. A man (jari) speaking uyarkani. (   )

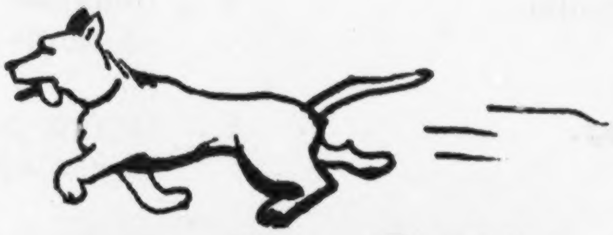
B. A girl laughing uyarkani. (   )

C. A dog coming rikurkani. (   )

- Describe the person or animal you see in each of the following pictures by filling in the frame: (7)

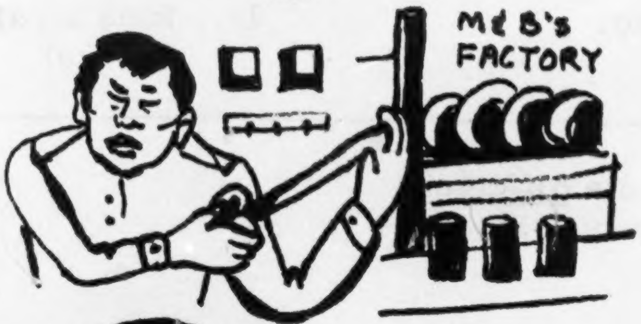
"Chayka _________mi"

A.



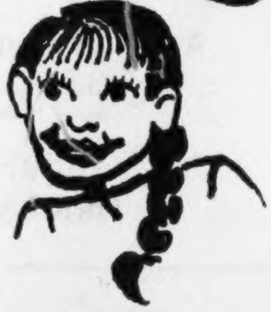
A. Chayka kalpajuj alkumi.

B.



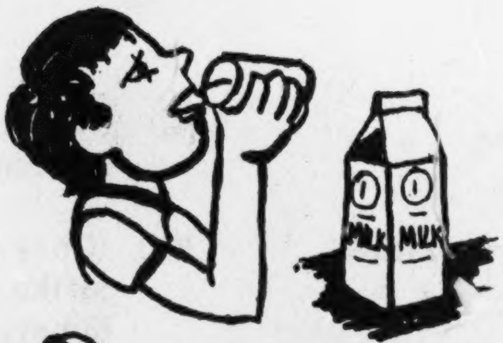
B. Chayka trabajajuj runami
or
Chayka trabajajmi.

C.



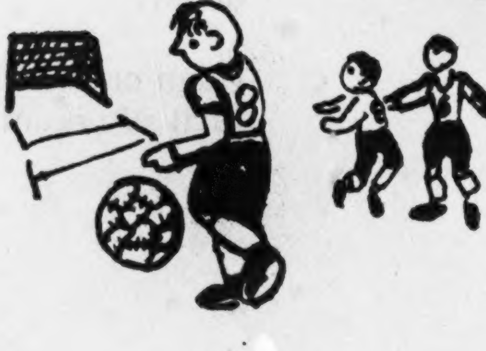
C. Chayka asijuj wawami.

D.



D. Chayka lecheta ufyajuj wambrami.

E.



E. Chay pugllajuj mishumi
or
Chayka pugllajmi.

- Generate Quichua equivalents for the following. (10)

A.	I heard a dog barking.	A.	(Alku wakajujtami uyarkani).
B.	I am seeing where he is going.	B.	(Mayman rijujtami rikujuni).
C.	I know where she is living.	C.	(Maypi pay kawsajajta yachani).
D.	He saw an Indian drinking.	D.	Runa ufyajujtami rikurka).

–

- The two following sentences are different. Can you generate Quichua equivalents for them? (11)

A.	I saw a man (Indian) selling.	A.	Runa jatujujtami rikurkani.
B.	I saw an Indian who was selling.	B.	Jatujuj runatami rikurkani.

- Say a Quichua equivalent. (12)

+

A.	The ones who buy are coming.	A.	(Randijkunaka shamunajun).
B.	That man who is sleeping is my father.	B.	(Chay puñujuj jarika taytami ñuka).
C.	I saw Juan arriving (here).	C.	(Juan chayamujujtami rikurkani).

–

- You should remember the three following types of sentences from Module A. Each of them makes a comparison. (13)

+

A. (Juanmi ashtawan trabajan).

B. (Juanmi Joseta yali (ashtawan) trabajan).

C. (Juanka Joseshnallatahmi trabajan).

–

In review:

Sentence ______ says that Juan works more than Jose. Ashtawan becomes optional when yali is introduced.	B
Sentence ______ says that Juan studies most (of some group of people).	A
Sentence ______ is an equal comparison. It says that Juan works just exactly like Jose. (i.e. meither works more than the other).	C

If we are comparing Maria and Luisa, and Maria is greater in terms of the quality of chracteristic being compared, then the suffix _____ will be attached after Maria and _______ after Luisa. (14)	-mi -ta yali

Fill in what is needed in each of the following sentences to indicate (1) that Maria is older than Luisa and (2) that she eats more. (Drop ashtawan, which is optional for more emphasis, for the time being).

1. Maria_____ Luisa _____________ paya.	1. Mariami Luista yali paya.
2. Maria_____ Luisa _____________ mikun.	2. Mariami Luisata yali mikun.

–

- Using the pattern from the last frame and the words below, generate comparisons in Quichua as requested.

Rafael	uchilla
Andres	punu

+ (15)

A. Say that Rafael is smaller than Andres.	A. (Rafaelmi Andresta yali uchilla).
B. Say that Andres is smaller than Rafael.	B. (Andresmi Rafaelta yali uchilla).
C. Say that Andres sleeps more than Rafael.	C. (Andresmi Rafaelta yali puñun).
D. Say that Rafael sleeps more than Andres.	D. (Rafaelmi Andresta yali puñun).

–

- If we are comparing Maria to one or more other people, and want to say that she is the best of the whole group in terms of the quality or chracteristic being compared, then the suffix _____ will be attached after Maria and the word ____________ will be inserted to indicate that she is the best.

-mi
ashtawan

Fill in what is needed in the following sentence to indicate that Maria is the happiest member of some group. (16)

Maria_____ __________kushijushka.

Mariami ashtawan kushijushka.

Maria is the happiest.

- Using the pattern from the last frame and the words below, generate the requested comparisons:

Rafael	uchilla puñu

+ (17)

A. Say that Rafael is the smallest.	A. (Rafaelmi ashtawan uchilla).
B. Say that Rafael slept the most.	B. (Rafaelmi ashtawan puñurka).

–

- What is the difference in meaning between the two following sentences?

A. Rafaelmi ashtawan trabajan.	
B. Rafaelmi ashtawan ali trabajan.	A says that Rafael works more, B that he works more well (better).

Say each sentence below, filling in the blanks with the required word(s) as you do. (18)

+ A. Ñuka caballomi kanpah caballota yali ________ kalpan. (My horse runs faster than your horse).	A. (... ñapash ...)
B. Paymi ____________ parlan. (He speaks best (most well).	B. (... ashtawan ali ...)

- Say a Quichua equivalent. (19)

A. Dogs are meaner (millay) than cats.	A. (Alkumi misita yali millay).
B. Tomas is the oldest.	B. (Tomasmi ashtawan ruku).

C. My car runs (puri) best.	C. (Ñuka automi ashtawan ali purin).
D. I'm bigger than you.	D. (Ñukami kanta yali jatun kani).

- If we are comparing Maria to Luisa, and they are equal in terms of the quality or characteristic being compared, then one of the names will take minor focus and the other will carry the rather long suffix ____________, which means "exactly like." (20)

-shnallatah

Fill in what is needed in the following sentences to indicate that the women are the same in terms of how well they work.

Maria_____ Luisa__________ alimi trabajan.	Mariaka Luisashnallatah alimi trabajan.
Luisa______ Maria__________ almi trabajan.	Luisaka Mariashnallatah alimi trabajan.

- The rule for placing -mi in equal comparison utterances: (21)

1. If an adjective or adverb is involved in the comparison, -mi goes on that adjective or adverb.

Examples: Luisaka Mariashnallatah alimi trabajan.

Luisaka Mariashnallatah jatunmi.

2. If only a verb is involved in the comparison, -mi goes on the -llatah form.

Example: Luisaka Mariashnallatahmi trabajan.

Write the major focus marker (-mi) in its appropriate place in each of the following utterances.

A. Ñuka kanshnallatah yachajuni. I study just as much as you.	A. Ñuka kanshnallatahmi yachajuni.
B. Ñuka kanshnallatah llakilla. I'm just as sad as you.	B. Ñuka kanshnallatah llakillami.

- The -shnallatah suffix (or complex of suffixes) is a bit long. Practice pronouncing it as you say each of the words below. Listen for confirmation. (22)

+

A. payshnallatah X ( )

B. Mariashnallatah X ( )

C. kay aychashnallatah X ( )

- Now try the same words (from the last frame) once more, generating the suffix from your mind. (23)

A. pay____________ X ( )

B. Maria____________ X ( )

C. kay aycha_______ X ( )

–

- Using the pattern from frame 20 and the words below, generate the requested comparisons.

kwitsa	vivo (smart)
wambra	fiña

+ (24)

A. Say that the girl gets angry just like (as much as) the boy.	A. (Kwitsaka wambrashnallatahmi fiñan).
B. Say that the boy is just as smart as the girl.	B. (Wambraka kwitsashnallatah vivomi).
	Did you get all the parts of -shnallatah?

−

- Here is a question. Can you remember what it means? (25)

+

(Mayjantah ashtawan ali?)	Which is the best?

−

- You will see and hear a question. Answer that question with the key word and listen for confirmation. (26)

+

Question:	(Mayjan mishutah ashtawan ufyan?)
Key word:	Maldonado tio.
Your answer:	X ( )

−

- As you hear another question repeated twice (once each for A and B below) answer it each time according to the key information given. (27)

A. Question: (Mayjantah ashtawan ufyan, Miguel o Andres ?)

Key information: Andres -- two glasses a week.

Miguel -- one glass a week.

Your answer: X ( )

B. Question: ( )

Key information: Jose -- one glass a week

Juan -- one glass a week

Your answer: X ( )

- Respond to the question below as you did those in the last frame. (28)

A. Question: ( )

Key information: rumi is harder

Your answer: X

A. (Rumimi ashtawan shinchi).
OR
(Rumimi kaspita yali (ashtawan) shinchi).

B. Question:	( )	B. (Kaspika namishnallatah shinchimi). OR (Rumika kaspishnallatahmi shinchimi).
Key information:	rumi and kaspi are of the same hardness	
Your answer:	X	

–

● Using the words given below, generate equivalents for the English questions.

mayjan
pitah

+ (29)

A. Who is the largest?	A. (Pitah ashtawan jatun?)
B. Which works more, Juan or Jose?	B. (Mayjantah ashtawan trabajan, Juan o Jose?)
C. Who is the oldest (male)?	C. (Pitah ashtawan ruku?)
D. Which car goes (puri) faster, yours or mine?	D. (Mayjan autotah ashtawan napash purin, kanpah o nukapah?)
E. Which animal is meaner, the cow or the burro?	E. (Mayjan animaltan ashtawan millay, wagra o burro?)

–

● A final clarification review. Consider these two sentences: (30)

A. Juanmi Joseta yali trabajan.

B. Juanmi Joseta yali ashtawan trabajan.

If you want to especially emphasize the fact that Juan works more than Jose, you use ashtawan. Otherwise, it may be dropped when yali is present.	
Generate a sentence which says that Maria is much smaller than Luisa.	Mariami Luisata yali ashtawan uchilla.

● Say a Quichua equivalent. (31)

+

A. Snow is colder than water.	A. (Rasumi yakuta yali (ashtawan) chiri).
B. Which woman is sadder, Rebeca o Margarita?	B. (Mayjan warmitah ashtawan llakiylla, Rebeca o Margarita?)
C. My house is the oldest.	C. (Ñuka wasimi ashtawan mawka).
D. He speaks just as well as you.	D. (Payka kanshnallatahmi parlan).

–

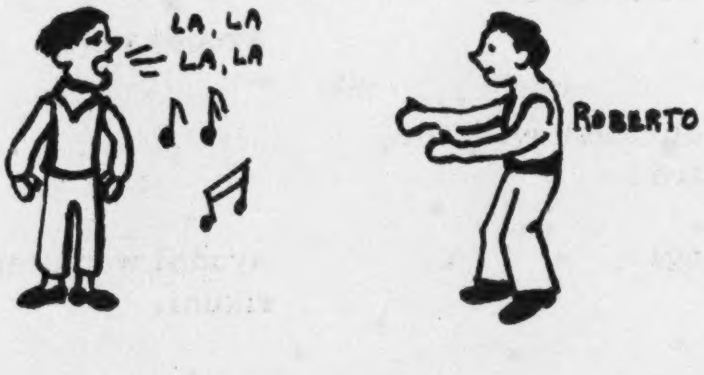
● A. Below is a verb. What does it mean? (32)

ayuda	to help
Say the phrase which describes a woman who does this.	ayudaj warmi
Answer the following question with the word you just generated.	
Pitah rikungi? X	Ayudaj warmitami rikuni.

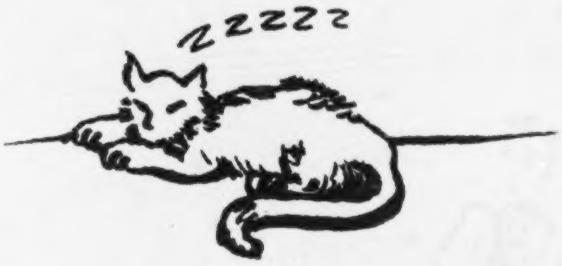
B. Here is another verb. What does it mean?	
tarpu	to plant
What do you call someone who does this?	tarpuj
Answer the following question with the word you just made.	
Pitah muyuta ministin?	Tarpajmi mayuta ministin.
C. What does this verb mean?	
asi	to laugh, smile
How would you describe a baby who is doing this right now?	asijuj wawa
Answer the following question with the phrase you just made.	
Mayjan wawatah ashtawan gustangi?	Ñukaka asijuj wawatami ashtawan gustani.

- Answer the questions below with the information contained in the pictures. (33)

A. Imatatah uyajun Robertoka?	Robertoka shuh runa cantajujtami uyajun.

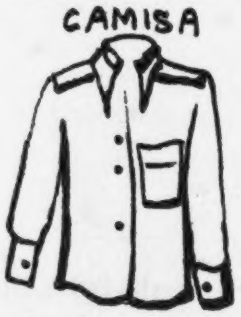


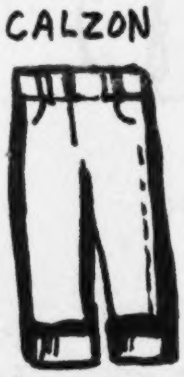
B. Ima tah rikujungi?

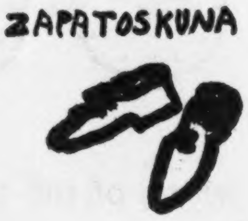


Misi puñujujtami rikuni.

- Given the objects below, generate the requested utterances. (34)







A. Assume that you are testing a child's perception and you want to ask him which of the above items is the largest. Ask him. (Then see answer column).

Mayjantah ashtawan jatun?

B. Now answer your own question (from A).

Calzonmi ashtawan jatun.

C. Which is whiter, the camisa or the sapatoskuna? (Answer in Quichua).

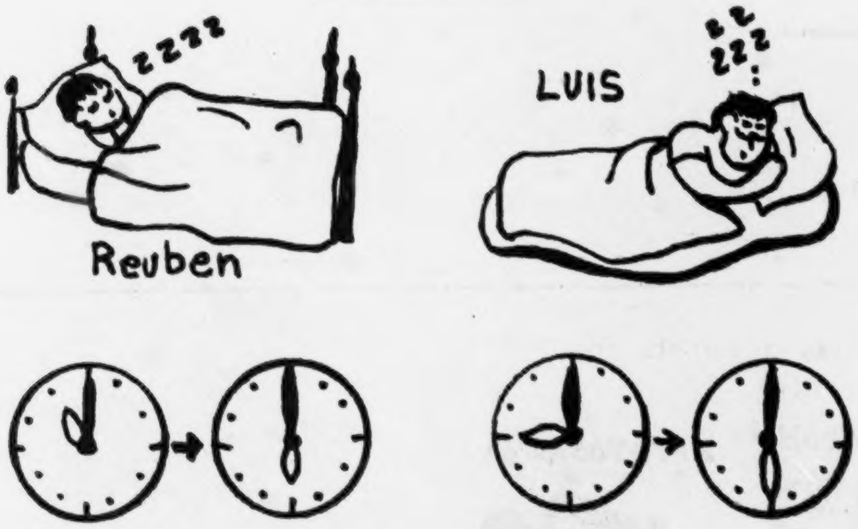
Camisami zapatoskunata yali (ashtawan) yurah.

D. Which is whiter, the camisa or the calzon? (Answer in Quichua).

Camisaka calzonsh-nallatah yurahmi.

- Given the following information. (35)

Last Night's Sleep



A. How would you ask which of the two men slept the most?

Mayjantah (pitah) ashtawan puñurka, Luis o Reuben?

B. Answer your own question.

Luismi Reubenta yali puñurka.

UNIT 13

MODULE A - LISTENING COMPREHENSION

CONTENT

I. Past habitual tense (-j karka)

II. Future infinitive (-na)

III. Present infinitive 2 (-y)

IV. Past infinitive (-shka)

V. Additional vocabulary: unay, yanu, wagli, villa, asti, pinga, mancha

OBJECTIVES

I.	Given:	Selected spoken Quichua utterances relating various past activities.
	Behavior:	Identify those utterances which refer to actions that were repeated habitually (many times).
II.	Given:	Selected -y, -na, and -shka derived nouns in spoken form.
	Behavior:	Say English equivalents for those words.
III.	Given:	A selected Quichua sentence which reflects obligation (with -na) for someone to do something.
	Behavior:	Say an English equivalent.
IV.	Given:	A selected utterance containing a -shka or -j infinitive form used as an adjective, and for which the vocabulary is otherwise familiar.
	Behavior:	Demonstrate comprehension of the infinitive form by answering a question whose answer includes the information contained within that form. For example:

Utterance: Shuh kaypi wañushka alkutami rikurkanchih.

Question: What did they see?

Answer: A dog that had died there.

V. Given: A selected utterance containing an infinitive form (-na, -j, or -shka) used as a direct object of the verb, and for which the vocabulary is otherwise familiar.

Behavior: Demonstrate comprehension of the infinitive form by answering a question whose answer includes the information contained within that form.

- In Quichua, a special verb form is used to refer to habitual past actions, i.e., actions which were repeated several times over a period of time in the past. Listen: (1)

+

A. (Otavaloman rirkani.)

B. (Otavalomanmi rij karkani.)

−

Sentence A above is translated as

I went to Otavalo.

Sentence B:

I used to go to Otavalo.

Verb form A functions very much like the Spanish preterite tense (fuí) while B is similar to the past imperfect (iba).

Sentence /A/B/ refers to a period of time where the speaker went several times at intervals to Otavalo.

B

Sentence /A/B/ refers to one trip to Otavalo at one specific time.

A

- The past habitual tense is formed by combining the -j infinitive form of the verb with the past tense of ka. For example:

rij karkani = I used to go

Literally, it says "I was a goer."

What is the meaning of the following sentence: (2)

+

(Raulka fabricapi trabajaj karka.)

−

Raul used to work (trabajaba) in the factory.

- Miguel's father was a weaver before he died. Which one of the following would Miguel use in describing the work of his father to a friend: (3)

+

A. (   )

B. (   )   B

−

- Luis's father whipped him last week. Which of the following would Luis use in describing his punishment:

NOTE: asti = to whip (4)

+

A. (   )   A

B. (   )

−

- The past revelation tense has its habitual action counterpart. (5)

Explain the difference in meaning between the two following utterances:

A. Chay runaka ninandami ufyaj karka.	A. The person speaking must have seen the man drinking at different times.
B. Chay runaka minandami ufyaj kashka nin.	B. The person speaking has learned of the other man's drinking at a later time (he didn't witness it).

- I had a friend named Antonio who lived in Otavalo until he was 25 years old. Which of the following would I use in explaining to someone where my friend lived: (6)

+

A. (Antonioka Otavalopimi kawsarka.)

B. (Antonioka Otavalopimi kawsaj karka.)

−

Either A or B. It depends on whether I (the speaker) am thinking of him as living there for one block of time (kawsarka), or whether I think of him as living there from day to day (kawsaj karka).

● Explain whether each of the following refers to (1) one simple completed action in the past, or (2) a habitually repeated action: (7)

+

A. ( )	A. (2) habitually repeated action
B. ( )	B. (1) single completed action
C. ( )	C. (1) single action
D. ( )	D. (2) habitually repeated action

−

● There are four verb endings in Quichua which form words which we will call infinitives. Previously, you have seen verbs presented in the following way: (8)

miku

"Miku" is a verb base or root. It can take many different endings, such as "mikungi," "mikushpa," "mikuj," and so on.

In Quichua there is a past infinitive form, two present infinitive forms (one of which you are already familiar with), and a future infinitive form. Notice below how each of these is formed, and study each of them very briefly:

Future:	mikuna
Present 1:	mikuj
Present 2:	mikuy
Past:	mikushka

Observations:

1. The present infinitive (2) is just exactly like the present command form.
2. The past infinitive is just like the revelation past tense.

Leaving the -j infinitive for a few minutes, let us look at the three new forms.

● Fill in the blanks with the appropriate infinitive form of "puri": (9)

Past:	puri______	purishka
Future:	puri______	purina
Present 2:	puri______	puriy

● These infinitive forms are often (but not always) used with another verb; e.g., (10)

mikuna kani

Basically, the difference between the infinitives is that

A. -na is used when the action of the infinitive is /future/present/past/ — future with respect to the main verb.

B. -shka is used when the action of the infinitive is /future/present/past/ with respect to the main verb.

past

C. -y (or -j) is used when the action of the infinitive is /future/present/past/ with respect to the main verb or when time does not seem to be a factor.

present (or time not significant)

You will soon see examples of each of these as we consider some of the usages of the three infinitive forms.

● As you hear each of the following infinitives pronounced, write F if it is future, P if it is past, or Pr if it is present: (11)

+

A. ( ) __________	A. P
B. ( ) __________	B. F
C. ( ) __________	C. Pr
D. ( ) __________	D. F
E. ( ) __________	E. Pr
F. ( ) __________	F. P

−

● One of the important uses of the future infinitive (-na) is to describe actions which one is obligated to perform. Listen:

+ (12)

(Rinachu kangi?)

(Ari, rinami kani.)

−

Meaning:	Literal:
Do you have to go?	Are you to go?

Yes, I have to go. Yes, I am to go.

Looking at the literal equivalents, you can see that this structure is not unlike one which is sometimes used in English. Imagine, if you will, a mother replying to her child's incessant cry of "Do I have to go to bed?" with

Yes, you are to go to bed right this minute!

What does the following utterance mean:

+ (Mamata ayudanami kani.) I have to help mother. (Literally, I am to help mother.)

–

- The third person form "kan" in the obligation construction is dropped, following a pattern which you should be quite familiar with by now. Thus

Payka rinami kan. ⟶ Payka rinami.

Compare with

Chayka libromi (kan).

What is the meaning of the following utterance: (13)

+ (Kunanka Juanaka trabajanami.) Juana has to work now.

–

- Listen to a new verb: (14)

+ yanu = to cook

Say an English equivalent for each of the following utterances:

A. ( ) A. Do you have to

	cook?
B. ( )	B. Each day I have to cook.
C. ( )	C. Maria has to cook.

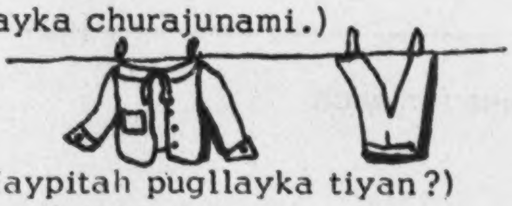
- Many infinitive forms are used as simple nouns. This is especially true of -y infinitives. Look at each of the following and notice how they are formed:

1. puglla + y (to play) = pugllay (a game)
2. mancha + y (to be afraid) = manchay (fear)
3. churaju + na (to put on clothes) = churajuna (clothing, clothes)
4. fuku + shka (to ripen) = fukushka (something which has ripened)
5. puglla + j (to play) = pugllaj (one who plays)

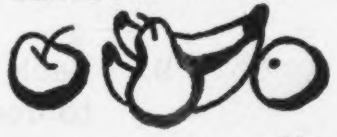
Words formed by this process can be used like any other noun.

Referring to the words above as necessary, give an English equivalent for each of the following utterances: (15)

A. (Kayka churajunami.)	A. This is clothing.
B. (Maypitah pugllayka tiyan?)	B. Where is there a game?



C. (Kay fukushkakunaka alimi.)



C. These ripened things (fruits) are good.

D. (Manchaywanmi punijuni nukaka!)

D. I am walking with fear!

–

- The following verb means "to be embarrassed": (16)

+

(pinga)

What do you think might be the meaning of this word:

(pingay) — embarrassment

–

- You already know that "asti" means "to whip."

What do you think might be the meaning of the following word: (17)

+

(astina) — a whip

- You already know that "yanu" means "to cook." (18)

What is the meaning of the following word:

(yanushka) — something which has been cooked; e.g., food on the table, etc.

–

- Can you give an English equivalent for each of the following: (19)

+

A. (mikuna) — A. food

B. (pugllay) — B. a game

C. (astina)	C. a whip
D. (fukushka)	D. something which has ripened
E. (pingay)	E. embarrassment
F. (tajshashka)	F. clothing which has been washed
G. (manchay)	G. fear
H. (trabajaj)	H. worker (one who works)

–

Watch for derived nouns of these types in your Quichua listening experience.

- ● Explain the difference in meaning between the two following sentences. Listen to both of them first, then compare their meanings. (20)

+

A. (Mamaka atalpa aychatami yanurka.)	A says that mother cooked chicken on one specific occasion in the past. B refers to her cooking chicken many times (habitually) in the past.
B. (Mamaka atalpa aychatami yanuj karka.)	

–

- ● We will compare some of the new infinitive forms to the -j form which you encountered in the last lesson. Their function is very similar.

What is the meaning of the following utterance: (21)

+

(Shuj wawa wakajujtami uyarkani.)	I heard a baby crying.

Can you also give the meaning of the

following utterance, whose structure is similar to the one just listened to:

(Mayman Juan rijujtami yachani.) — I know where John is going.

—

● Now you compare two other sentences with the one you just saw: (22)

+

A. (Mayman Juan rijujtami yachani.)
I know where Juan is going.

B. (Mayman Juan rinatami yachani.)
I know where Juan will go.

C. (Mayman Juan rishkatami yachani.)
I know where Juan went.

—

In these constructions, na is used to refer to Juan's going in the future; -shka is used to refer to past going; and -juj is used if he is going right now. Note especially that the -j infinitive is used instead of the -y infinitive for the present form in this usage.

● A. Which of the following means, "I know what you did": (23)

+

1. (Imata kan ruranata yachani.) 2
2. (Imata kan rurashkata yachani.)
3. (Imata kan rurajujta yachani.)

B. Which of the following means, "I know what you will do":

1. (Imata kan ruranata yachani.) 1
2. (Imata kan rurashkata yachani.)

C. Which of the following means, "I know what you are doing":

1. (Imata kan rurayta yachani.) 2

2. (Imata kan rurajujta yachani.)

–

● The -shka infinitive form can be used as an adjective which functions just like the -j infinitive adjective. (24)

+

Compare: (Shamujuj runa)
Indian who is coming

(Shamushka runa)
Indian who has come (came)

What is the meaning of the following phrase:

(Aychata mikushka alku) the dog who ate the meat

–

● Following the pattern demonstrated in the examples, write an English equivalent for each of the phrases below. (25)

Example:

	Imashna pay kaya shamuna	why he will arrive tomorrow	
A.	maypi kan trabajashka	____________	A. where you worked (have worked)
B.	pita kan rikujuj	____________	B. who you are seeing
C.	yanujuj warmi	____________	C. woman who is cooking
D.	tandata yanushka warmi	____________	D. woman who cooked the bread
E.	imata pay randina	____________	E. what he will buy

F.	imashpa pay ayudashka	______________	F.	why he helped (has helped)
G.	mayman Pedro rina	______________	G.	where Pedro will go (to)
H.	pugllashka wambra	______________	H.	boy who has played
I.	purij wasi	______________	I.	house that walks
J.	imashna kan parlajuj	______________	J.	how you are speaking

---

● As you hear each of the utterances below, answer the question, "What does he *know*?" (26)

+

			He knows:
A.	(Maypi kulki tiyajta yachan.)	A.	where the money is
B.	(Pi shamunata yachan.)	B.	who will come
C.	(Maypi kan kawsashkata yachan.)	C.	where you lived
D.	( )	D.	where Margarita went to
E.	( )	E.	what you are eating
F.	( )	F.	what time there will be a game

● As you hear each of the utterances below, answer the question, "*Who* is coming?" (27)

			The one coming is:
A.	( )	A.	the boy who ate burro meat
B.	( )	B.	a girl who is laughing
C.	( )	C.	the white man

	who gave money
D. ( )	D. the Indian who lived in the United States

- Consider one final distinction by comparing the following sentences: (28)

A. Mayman rijujta yachani.
I know where he is going.

B. Mayman rijujta yacharkani.
I knew where he was going.

In sentence B, "rijuj" refers to an action which is progressing right at the time that the action of the main verb is taking place. Since the main verb is past, the seeing also turns out to be in the past.

Remember: It is not the relationship of these infinitives to the present time which is important, but their relationship to the time of the main verb.

Give an equivalent for each of the following:

C. Mayman rishkata yacharkani.	C. I knew where he had gone.
D. Mayman rinata yacharkani.	D. I knew where he was going to go.

- The word which follows means "a long time": (29)

+

(unay)

What is the meaning of the following sentence:

(Ñukaka unaytami trabajana kani.) I have to work for a long time.

–

- The word below is a very useful one, which means "to become ruined, broken-down, etc.": (30)

+ (wagli)

What is the meaning of the following sentence:

(Kay waglishka autoka Rafaelpahmi.) This broken-down car is Rafael's.

–

- The word below means "to tell or testify": (31)

+ (villa)

What is the meaning of the following utterance:

(Imata pay villashkata yacharkani.) I knew what he told.

–

- This frame is a summary of the infinitive and infinitive-like forms and their usages as explained to this point. Spend as much or as little time on it as you wish. (32)

A. Future infinitive

1. Form na (mikuna)

2. Usages Llukshinami kani

Pi shamunata yachangapah munani.

mikuna, astina (noun forms)

B. Present infinitive 2

  1. Form y (mikuy)
  2. Usage jambiy, pingay (noun forms)

C. Past infinitive

  1. Form shka (mikushka)
  2. Usages fukushka (noun forms)

     shamushka runa

     Pi shamushkata yachangapah munani.

D. Present infinitive 1

  1. Form j or juj (mikujuj)
  2. Usages shamuj

     shamujuj runa

     Maymanta shamujujta yachangapah munani.

     shamuj karkani

- As you listen to the utterances below, put a check (✓) by each one which refers to an action that was performed habitually (many times) in the past: (33)

A. ( )	A.
B. ( )	B. ✓
C. ( )	C.
D. ( )	D. ✓

E. ( )	E.
F. ( )	F.

–

- Say an English equivalent for each of the following words. Assume that each is a noun. (34)

+

A. ( )	A. whip
B. ( )	B. game
C. ( )	C. clothes
D. ( )	D. something which has been cooked
E. ( )	E. embarrassment
F. ( )	F. something which has been washed
G. ( )	G. one who plays (player)

–

- Give an English equivalent for each utterance below: (35)

+

A. ( )	A. I have to go.
B. ( )	B. She has to do that

–

- After you listen to each utterance below, answer the question which follows on the tape. The question will ask for an English answer based on information within the utterance. (36)

+

A. ( )	A. The name of the woman who cooked the bread.

B. ( )	B. (He doesn't know) where Luis will work.
C. ( )	C. (He saw) what José had done.
D. ( )	D. (He knows) why Miguel is leaving.
E. ( )	E. That Indian who sells.

UNIT 13

MODULE B - SPEAKING

CONTENT

I. Past habitual tense (-j karka)

II. Future infinitive (-na)

III. Present infinitive 2 (-y)

IV. Past infinitive (-shka)

V. Vocabulary: yanu, wagli, villa, asti, pinga, mancha

OBJECTIVES

I.	Given:	Instructions specifying an appropriate situation.
	Behavior:	Generate a spoken utterance which describes a past habitual action.
II.	Given:	Instructions specifying an appropriate situation.
	Behavior:	Generate an utterance which describes an action that someone is obligated to do.
III.	Behavior:	Generate specified derived noun forms (nouns derived from verbs by one of the infinitive endings.
	Given:	An English equivalent of the noun form.
IV.	Given:	Instructions which designate an appropriate situation.
	Behavior:	Generate a Quichua utterance in which a past, present or future infinitive phrase functions as a direct object.
V.	Given:	1. A noun subject

2. Some activity which that subject has done or is doing.

Behavior: Describe that subject with a verb-derived adjective.

- In this module we will be concerned with generating the Quichua infinitive forms and using them in some basic patterns. (1)

  Fill in the blanks below with the appropriate suffix:

The future infinitive ending is ________.	-na
The present infinitive endings are ________ and ________.	-j and -y
The past infinitive ending is ________.	-shka

- Say the future infinitive form of each of the following verbs. Listen for confirmation.

+ (2)

A.	fuku	X	( )
B.	puri	X	( )
C.	asti	X	( )
D.	churaju	X	( )
E.	villa	X	( )

−

- Say the past infinitive form of each of the following verbs. Listen for confirmation.

+ (3)

A.	fuku	X	( )
B.	ri	X	( )
C.	wagli	X	( )
D.	viña	X	( )
E.	yanu	X	( )

- Generate two present infinitive forms for each of the following: In any order:

+ (4)

A.	pinga	X	A.	(pingaj, pingay)
B.	llaki	X	B.	(llakij, llakiy)
C.	yanu	X	C.	(yanuj, yanuy)
D.	miku	X	D.	(mikuj, mikuy)

–

- All of the infinitive forms may be used as regular nouns. (5)

Nouns formed from the present -j infinitive and from the past -shka infinitive have a distinct kind of meaning and can be systematically recognized and produced.

[-Shka/-j] formed nominals always refer to a "doer" of the action of the verb, and	-j
[-shka/-j] formed nominals always refer to something upon which the action of the verb has been completed.	-shka

---

- Generate the Quichua words which correspond to each of the following: (6)

+

A.	one who tells	X	( )
B.	something which has ripened	X	( )
C.	something which has grown	X	( )
D.	one who is cooking	X	( )
E.	something which has been bought	X	( )

–

- Many nouns are also formed from the future -na infinitive and the present -y infinitive. These nominals are usually names of objects, processes, and states, such as "food," (7) "sickness," "fear," "medicine," "game," "toy," etc.

- Generate the following nominals in Quichua by combining the future infinitive with the appropriate verb: (8)

+

A.	food	X	( )
B.	clothing	X	( )
C.	a whip	X	( )

–

Note the future element in each of the above derivations. "Food" is something which is to be eaten (will be eaten); clothing is something which will be put on; and a whip is something which is to be used for whipping.

What do you think an item would be called which will be used to play (with)?	pugllana (toy)

- Generate Quichua nouns which correspond to the English words by comgining the present -y infinitive with the indicated verbs:

+ (9)

		Verb		
A.	fear	mancha	X	( )
B.	sleep	puñu	X	( )
C.	game	puglla	X	( )
D.	life	kawsa	X	( )
E.	sadness	llaki	X	( )

–

- Say a Quichua equivalent. As you listen for confirmation, make sure you said the right infinitive form.

+ (10)

A. toy X ( )

B. something which has been cooked X ( )

C. sadness X ( )

D. one who drinks X ( )

E. fear X ( )

F. a whip X ( )

G. something which has been washed (clothes) X ( )

–

- One of the important usages of the -j present infinitive is with the past habitual tense.

  Using the -j form of "yanu" and the appropriate regular past tense form of ka, generate the verb forms (for the past habitual tense) in the blanks below:

+ (11)

A. ñuka ________ ( )

B. kan ________ ( )

C. pay ________ ( )

D. ñukanchih ________ ( )

E. kankuna ________ ( )

F. paykuna ________ ( )

–

- **Generate equivalents for each of the following, assuming that the actions were performed habitually (many times) and that you were witness to them: (12)**

+

A. I played a lot. A. (Ñukaka ninanda-

			mi pugllaj karkani.)
B.	Maria used to sell clothes.	B.	(Mariaka churajunatami jatuj karka.)
C.	We used to go to the movie (cine).	C.	(Cinemanmi rij karkanchih.)
D.	Angela used to work at the market.	D.	(Angelaka mercadopimi trabajaj karka.)
E.	What did you used to do?	E.	(Imatatah ruraj karkangi?)

–

● In this frame, you will take two of the sentences from the last frame and generate them again, this time assuming that you did not witness the participation of these people in the specified activities, but that you found out about these things as some later time. (13)

+

A.	Maria used to sell clothes.	A.	(Mariaka churajunatami jatuj kashka.)
B.	They used to work at the market.	B.	(Paykunaka mercadopimi trabajaj kashka.)

–

● The verb "ka" is also used with the future infinitive to verbalize activities which have to be done; i.e., that someone is obligated to do.

Using the -na form of "villa" (to tell) and the appropriate present tense form of "ka", generate appropriate verb forms (showing obligation) in the blanks below. For this frame, drop major focus.

+ (14)

A. kan ________ (   )

B. pay ________ (   )

C. ñuka ________ (   )

D. paykuna ________ (   )

E. kankuna ________ (   )

F. ñukanchih ________ (   )

–

- Generate equivalents for each of the following. Include major focus. (15)

+

A. You are to go!	A. (Rinami kangi!)
B. I have to leave.	B. (Llujshinami kani.)
C. Miguel and Luis must come.	C. (Miguelpash Luispash shamunami.)
D. We are to kill this cat.	D. (Kay misita wañuchinami kanchih.)
E. Mario has to study.	E. (Marioka yachajunami.)

–

- As you remember, the Quichua verb which means "to sweep" is "ficha." (16)

  If you think of a broom as something which you will sweep (with), how would you say the Quichua word which is equivalent to "broom"?

  fichana

- "Wagli" means "to become ruined, broken, destroyed, etc." (17)

An object (for instance, a toy) which had been smashed or otherwise broken would be called a ________.

waglishka

- The verb which means "to be sick" is "ungu." (18)

What do you think is the word for "sickness" or "disease"?

unguy

- Generate Quichua equivalents: (19)

A. I cried a lot when I was little.	A. Uchilla kashpaka, ñukaka ninandami wakaj karkani.
B. We have to wait.	B. Shuyanami kanchih.
C. Miguel used to play with toys. (Assume that you saw him do this.)	C. Miguelka pugllanawanmi pugllaj karka.
D. Rosa has to sweep the floor (alpa).	D. Rosaka alpata fichanami.

- The following phrase, as you should be able to tell, means "the soldier who is dying": (20)

+

(wañujuj soldado)

–

Now suppose that the soldier has already died. How would you say "the soldier who has died"?

wañushka soldado

- Using the appropriate past and present infinitives, generate each of the following phrases: (21)

+

A. That man (Indian) who is coming ( )

B. That man who has come ( )

C. The big woman who cooks ( )

D. This woman who sold the eggs (lulun) ( )

E. The boy who tells (things) ( )

F. The boy who told ( )

G. The dog that is passing by ( )

H. The dog that passed by ( )

−

- Some white men broke into Rafael's place and stole his chickens. Assume that you saw the man who was doing this thing and discovered that he was your brother. How would you tell Rafael (assuming that you had enough courage to do so) that the man who stole the chickens was your brother? (22)

Here is one way. You may have said it differently:

Chay atalpata shuwashka mishuka ñuka wawkimi.

- The sentence which follows means "I know where Juan is going." (23)

+

(Juan mayman rijujta yachanimi.)

−

Note that major focus falls on "I know." The structure here is that of an infinitive phrase which is the object of the verb 'yachani."

How do you say:

+

A. I know where Juan will go. X A. (Juan mayman rinata yachanimi.)

B. I know where Juan went. X B. (Juan mayman rishkata yachanimi.)

- Using the appropriate infinitive forms, generate Quichua equivalents for each of the English phrases below and make them the object of the verb "yachan."

NOTE: Focus suffixes will not occur anywhere in the middle of the infinitive phrases. (24)

A. Which (person) came yachanmi. ( )

B. Where I live yachanmi. ( )

C. Which will help yachanmi. ( )

D. Where Maria is coming from yachanmi. ( )

E. How many people there will be yachanmi. ( )

F. When it rained yachanmi. ( )

G. What you will say yachanmi. ( )

H. Why Alfredo didn't wait yachanmi. ( )

- Assume Rafael said some bad things to your brother (the one who stole the chickens, remember?) and you overheard what he said. Later on you are telling some friends about it and you want to make it clear to them that you know what Rafael said. How would you say that you know what he said? (25)

Imata Rafael nishkata yachanimi.

- Answer the following question in Quichua by saying, Yes, you know what you're doing tonight, or No, you don't. (26)

Do you know what you're going to do

tonight?	Ari, kunan tuta imata ñuka ruranata yachanimi. Or: Na, kunan tuta imata ñuka ruranataka na yachanichu.

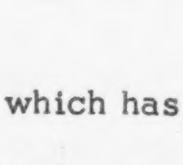
- Generate a Quichua equivalent for the English word or explanation at the left: (27)

A. a whip	A. astina
B. fear	B. manchay
C. sadness	C. llakiy
D. something which has ripened	D. fukushka
E. clothes	E. churajuna
F. something which has been washed (clothing)	F. tajshashka

- We will return again to our friend Rafael to learn some more details about his life. When Rafael was growing up, he used to spend a lot of time cooking because he loved to eat. Later, someone discovered his talent and they made him a cook at the restaurant in the local hotel. (28)

A. Explain in Quichua what Rafael used to do.	A. Payka yanuj kashka (nin).
B. What does he have to do now every day in his job?	B. (Kunanpash) payka yanunami.

- This is Filipe: (29)



Assume that you know quite a bit about what Filipe does as you give the information requested below:

A. Say that you know where Filipe is coming from.	A. Felipe maymanola shamujujta yachanimi.
B. Say that you know what Filipe has been doing.	B. Felipe imata rurashkata yachanimi.
C. Say that you know what Filipe will eat tonight.	C. Felipe imata mikunata yachanimi.

● How would you describe Rafael, the Indian, (using an adjective) in each of the following situations: (30)

A. He is buying a poncho. ___X___ runa	A. ruanata randijuj runa
B. He bought a poncho. ___X___ runa	B. ruanata randishka runa

UNIT 13

MODULE C - SPECIAL VOCABULARY ACQUISITION

CONTENT

The following high-frequency expressions:

Dios sol pague

imatashi?

jaku!

paktarah!

perdonaway

chirijun

yarjajun

yakunayajun

OBJECTIVES

I.	Given:	Any of the above expressions as a spoken utterance.
	Behavior:	Say an English equivalent.
II.	Given:	An appropriate situation as specified by instructions.
	Behavior:	Generate the high-frequency expression (from the list above) which is appropriate for that situation.

- The expressions which will be presented in this module are all important. You will undoubtedly have occasion to use all of them many times. Consider the three items below. Listen to the way they are pronounced, and study the meaning. (1)

+

(chirijun)	I'm cold
(yarjajun)	I'm hungry
(yarkunayajun)	I'm thirsty

–

You probably recognize that these are all verbs. They are impersonal verbs, meaning that they refer to an outside source which acts upon the subject. Literal translations would be something more like:

It is colding me.

It is hungering me.

It is thirsting me.

Compare:

It is colding me.

It hurts me.

- Match the Quichua with the English: (2)

A.	yarjajun	1.	I'm thirsty.	A-3
B.	yakunayajun	2.	I'm cold.	B-1
C.	chirijun	3.	I'm hungry.	C-2

- Write an English equivalent for each of the following utterances on the lines provided: (3)

A.	Nukata chirijun. ________________________	A.	I'm cold. (Lit., It is colding me.)
B.	Payta yakunayajun yarin. ________________________	B.	He seems to be thirsty. (Lit., It seems to thirst him.)
C.	Kanta yarjajunchu ? ________________________	C.	Are you hungry ? (Lit., Is it hungering you ?)

● Say an approximate English equivalent: (4)

+

A.	(yarjajun)	A.	I'm hungry.
B.	(yakunayajun)	B.	I'm thirsty.
C.	(chirijun)	C.	I'm cold.
D.	( )	D.	I'm thirsty.
E.	( )	E.	I'm cold.
F.	( )	F.	I'm hungry.

−

● Listen to the dialogue below and study the meaning: (5)

+

(Dios sol pague.)	Thank you
(Imatashi ?)	You're welcome.

−

The first item in this frame has been borrowed from Spanish (Dios se lo pague) and given a special meaning and pronunciation.

The second item is actually a rhetorical question meaning "For what ?", but it is used exactly like the English "You're welcome."

- Say the English term which would be used in the same situation as each of the following: (6)

+

A. ( )	A. Thank you.
B. ( )	B. You're welcome.

−

- A. If you were stumbling through the desert under a blazing sun, which of the following would you be most likely to utter: (7)

+

1. ( )	1
2. ( )	
3. ( )	

−

B. If you had been sitting on the ice at Hudson Bay in January for two hours, which of the following would be most likely to escape your lips:

+

1. ( )	3
2. ( )	
3. ( )	

−

C. Whenever Mom goes on a diet you can count on hearing her say at least nine times a day:

+

1. ( )	3
2. ( )	
3. ( )	

−

- Here are three more words. Listen to the pronunciation and study the meaning.

+

(8)

(jaku)	Let's go!
(paktarah)	Watch out!
(perdonaway)	Excuse me. Forgive me.

–

"Jaku" is an irregular verb form. We would expect the form with this meaning to be derived from ri, but it is not so.

● Match the Quichua with the English:
(9)

A.	perdonaway	1.	Let's go!	A-2
B.	jaku	2.	Excuse me.	B-1
C.	paktarah	3.	Watch out!	C-3

● Say an English equivalent: (10)

+

A.	(jaku)	A.	Let's go!
B.	(perdonaway)	B.	Excuse me. Forgive me.
C.	(paktarah)	C.	Watch out!
D.	( )	D.	Excuse me!
E.	( )	E.	Let's go!
F.	( )	F.	Watch out!

–

● A. Which of the following would you say if someone gave you a present: (11)

+

1. (   )   2

2. (   )

B. Which of the following would you say if someone thanked you for giving him a present:

1. (   )   1

2. (   )

● A. Which of the following means the same as "vamos!": (12)

1. (   )   2

2. (   )

3. (   )

B. Which of the following means about the same as "Be careful!":

1. (   )   3

2. (   )

3. (   )

C. Which of the following means about the same as "I'm sorry":

1. (   )   3

2. (   )

3. (   )

–

● Demonstrate that you know the meaning of each of the following words by saying an English equivalent. Check any items you miss. (13)

+

A. ( )	A. I'm thirsty.
B. ( )	B. Watch out!

C.	( )	C.	Thank you.
D.	( )	D.	I'm cold.
E.	( )	E.	You're welcome.
F.	( )	F.	Excuse me.
G.	( )	G.	I'm hungry.
H.	( )	H.	Let's go!

−

Before advancing to the next frame, go back to frames 1, 5, and 8 and revise any items that you missed in this frame.

● Pronounce each of the words below. Compare your pronunciation with the one on the tape which follows. Then say the word again. (14)

+

A.	yakunayajun	X	( )	X
B.	chirijun	X	( )	X
C.	yarjajun	X	( )	X
D.	Dios sol pague	X	( )	X
E.	Imatashi?	X	( )	X
F.	jaku!	X	( )	X
G.	paktarah!	X	( )	X
H.	perdonaway	X	( )	X

−

● Say the corresponding Quichua expression for each of the English expressions below: (15)

+

A. Thank you. D________ ( )

B. You're welcome. i________? ( )

C. Let's go! j__________ (   )

D. (I'm) hungry. y__________ (   )

E. Watch out! p__________ (   )

F. I'm thirsty. y__________ (   )

G. Excuse me!
Forgive me! p__________ (   )

H. I'm cold. ch__________ (   )

- Say the corresponding Quichua expression:

+ (16)

A. I'm thirsty. (   )

B. Watch out! (   )

C. I'm cold. (   )

D. Thank you. (   )

E. Let's go! (   )

F. I'm hungry. (   )

G. Forgive me! (   )

H. You're welcome. (   )

- Fill in the chart below with as many expressions as you can remember from this module: (17)

High-Frequency Expressions

	English	Quichua
1.		
2.		

In any order:

English	Quichua
I'm hungry.	Yarjajun.
I'm cold.	Chirijun.

	English	Quichua	English	Quichua
3.			I'm thirsty.	Yakunayajun.
4.			Thank you.	Dios sol pague.
5.			You're welcome.	Imatashi?
6.			Excuse me. Forgive me.	Perdonaway.
7.			Let's go!	Jaku.
8.			Watch out!	Paktarah!

● Say the corresponding English expression:
(18)

A. ( )	A. Excuse me. Forgive me.
B. ( )	B. I'm hungry.
C. ( )	C. You're welcome.
D. ( )	D. I'm cold.
E. ( )	E. Let's go!
F. ( )	F. Thank you.
G. ( )	G. I'm thirsty.
H. ( )	H. Watch out!

● Say aloud the Quichua expression which is most appropriate for each blank below:
(19)

A.	You are visiting in an Indian's house and you want to see if he'll give you something to eat, so you say _______.	yarjajun
B.	Little Miguel is playing in the road and doesn't see the car which is coming, but you see it in time and yell ______.	paktarah!
C.	The cold wind of the Andes is enough sometimes to make you exclaim _____.	chirijun
D.	You are dying of thirst and someone offers you a drink of water. The only polite thing to say is ________.	Dios sol pague.
E.	To ask for a drink, you would probably say ________.	yakunayajun
F.	It is time to leave the office and go eat, but your friend isn't ready to go yet. You begin walking out the door and say ________.	jaku!
G.	Rafael thanks you for helping him carry a load of corn leaves. You reply _____.	Imatashi?
H.	In your rush to get off the bus you don't see the young Indian fellow until it's too late. After almost trampling him in the exit, the least you could say is ________.	perdonaway!

UNIT 14

MODULE A - LISTENING COMPREHENSION

CONTENT

I. Potential aspect of the verb (with -man)

II. Future infinitive -nata + yacha (know how to do something)

III. Present infinitive -y(ta) + usha (ability to do something)

IV. Negative words: nipipash, nimaymanpash, nimapash

V. Interogative markers -shi and -cha

VI. Additional vocabulary: maña, juya, faki

OBJECTIVES

I. Given: Four familiar Quichua utterances which describe an activity and whose meaning is the same except that each of them expresses a different one of the following four emphases:

A. Someone wants to do that activity.

B. Someone has to do that activity.

C. Someone is able to do that activity.

D. Someone knows how to do that activity.

Behavior: Explain how each utterance differs in meaning from the others.

II. Given: A set of spoken Quichua utterances, some of which are characterized by the potential aspect of the verb (in the conditional structure) and some of which are of other familiar tenses, including the future.

Behavior: Demonstrate comprehension of the potential utterance by giving an English translation and by contrasting it with the verb structures of the other given utterances.

III. Given: Any of the following words (or similar forms): nipipash, nimaymanpash, nimatapash.

Behavior: Give an English equivalent.

IV. Given: Two questions which are identical except that one of them contains a -tah interrogative, and the other contains a -shi interrogative.

Behavior: Explain the difference in meaning of the two sentences by giving English equivalents.

V. Given: Two questions which are identical except that one of them contains a -chu interrogative, and the other contains a -cha interrogative.

Behavior: Explain the difference in meaning of the two sentences by giving English equivalents.

- There are a number of important constructions in English where two verbs are used together. For example:

A. I want to play.

B. I have to work.

You are also familiar by now with the Quichua patterns which correspond to the English ones above. These Quichua constructions also use two verbs:

C. Pugllangapah munani.

D. Trabajanami kani.

Can you say an English equivalent for each of the following? (1)

+

E. (Rukukamanmi kawsangapah munani.)	E. I want to live until I'm old.
F. (Animalkunata cuidanami kangi.)	F. You have to take care of the animals.
G. (Kan llujshichun munanchih.)	G. We want you to leave.
H. (Payka kulkita karanami.)	H. He has to give the money.

−

- There are many more combinations like those in the last frame where two verbs work together to create a special meaning. In this module, we will consider two more of these which are very important. Listen to the following utterance: (2)

+

(Urkuta rikuyta ushanimi.)

−

This utterance means: "I can see the mountain."

Usha means "to be able"; it combines with the present y infinitive to give the combination "able to do such and such".

The -ta on rikuy is the verb object marker, indicating that rikuy is the object of ushani. However, the -ta is often dropped from the surface structure in this construction. i.e., both of the following are possible variations:

A. Urkuta rikuyta ushanimi.

B. Urkuta rikuy ushanimi.

What is the meaning of the following sentence?

+

(Trabajay ushan.)	He can work.

−

- The verb faki means to break (something) as in: (3)

+ (Kay kaspita fakirkani.)
I broke this stick.

What is the meaning of the following sentence?

(Kay kaspita fakiyta ushani.)	I can break this stick. (I am able to do it.)

−

- Listen to another utterance: (4)

+ (Leenata yachani.)

−

Meaning: I know how to read. (From
Spanish leer.)

The verb yacha is joined to the future (-na) infinitive for the meaning "to know how to do such and such". Notice again the presence of the verb object marker (-ta). However, -ta cannot be dropped from this construction as it was from the one with usha.

What is the meaning of the following utterance?

+

(Payka yanunatami yachan.)

She knows how to cook.

−

● The verb maña means to ask (pedir). When used with the word Dios, it means to pray as in: (5)

+

(Diosta mañarkani.)
I prayed (asked God).

What is the meaning of this utterance?

(Diosta mañanata yachani.)

I know how to pray.

−

● A. Which of the following is the correct way of saying "I can walk fast"? (6)

+

1. ( )

2. ( )

2

B. Which of the following is correct for "I know how to sing"?

1. ( )

2. (   )   1

–

- Which of the following means "Maria knows how to cook"? (7)

+

A. (   )

B. (   )

C. (   )

D. (   )   C

–

- Which of the following means "We can leave now"? (8)

+

A. (   )

B. (   )

C. (   )

D. (   )   D

–

- You are now ready to take a look at the last major verb tense that you will be required to learn to use in this course. There are other verbs patterns which you have not seen, but you have worked with the most basic ones. (9)

  In the next few frames, we will consider what is called the potential aspect of the verb.

- Listen carefully

+ (10)

(Payka rinman.)
"He would go."

Potential aspect is formed by attaching the suffix -man to the end of present tense verb forms. The meaning thus given is one of potential future action. The way it will be used in this lesson will be very similar to English verbs with would, e.g.

I would go. . .

He would stay. . .

Etc.

Say an English equivalent for each of the following verb forms.

A. mikungiman	A. You would eat.
B. wakanman	B. She would cry.
C. shuyanchihman	C. We would wait.

- The formation of potential aspect in the verb is completely regular except for the first person singular form. (11)

Here are the regular forms.

mikungi + man ——> mikungiman

mikun + man ——> mikunman

mikunchih + man ——> mikunchihman

mikungichih + man ——> mikungichihman

mikun + man ——> mikunman

But the 1st person singular form (nuka) changes slightly when man is added. Observe.

mikuni + man ⟶ mikuiman

rini + man ⟶ riiman

parlani + man ⟶ parlaiman

Can you isolate the change which has taken place in the 1st person forms above as potential -man was added to them?

The n of the present tense ending has been dropped as -man was added.

$$\text{rini} \longrightarrow \text{ri}\underset{\substack{\downarrow\\ \text{n}}}{|}\text{iman}$$

$$\text{mikuni} \longrightarrow \text{miku}\underset{\substack{\downarrow\\ \text{n}}}{|}\text{iman}$$

- Words like mikuiman, riiman, and parlaiman, do not fit our writing system. Therefore, when n is dropped, leaving i following another vowel, we will change that i to y in the written word, giving us (fill in the blanks): (12)

miku__man	mikuyman
ri__man	riyman
parla__man	parlayman

- Say an English equivalent for each of the following phrases.

+ (13)

A. (Ñuka puñuyman.)	A. I would sleep.
B. (Kan puñungiman.)	B. You would sleep.
C. (Pay puñunman.)	C. He would sleep.

−

- Listen to the following utterance:

+ (14)

(Pay shamujpika, mikunchihman.)

−

The meaning of this utterance is:

"If he came, we ___________."	would eat

This is the construction commonly called the conditional if clause. It says that one thing would happen if (provided that) something else happened. Potential aspect is inherent in the if clause.

- What is the meaning of each of the following?

+ (15)

A. (Tamyajpika, wasipiillami trabajayman.)	A. If it rained, I'd just work in the house.
B. (Mikunata munashpaka, randinmanmi.)	B. If he wanted food, he'd buy it.
C. (Kulkita charishpaka, Ecuadormanmi rinchihman.)	C. If we had money, we'd go to Ecuador.

−

- Compare the two following sentences. What is the difference in meaning?

(16)

A. Kulkita charishpaka, camisata randiymanmi.

B. Kulkita charishpaka, camisata randigrinimi.

Sentence A says that the person would buy a shirt if he had the money. (A conditional action.)

Sentence B says that he will buy a shirt if (or when) he gets money. (Here a definite future action is named.)

- Jaime comes home from school with poor grades but a sincere promise that from now on he is going to study harder. Mother looks at him with warning eyes and says: (17)

+

( )

–

What did she say?

That would be good!
or, reading between the lines:
"If you know what's good for you, you'll do that!"

- What suffix in the following utterance signals that it is a question? (18)

Imatah kayka?

-tah

- There is another interrogative marker which functions in the same position as -tah but with a slightly different meaning. Listen:

+ (19)

(Imashi kayka ?)

–

This phrase can be translated as:

"What do you suppose that is ?"

or

"I wonder what that is ?"

What is the new suffix which indicates speculation or wonder in a question ?

-shi

● The suffix -chu is the regular yes-no question marker, but it also has its wonder counterpart. Listen: (20)

Burrucha chayka ?
Do you suppose that's a burro ?

The new yes-no question marker is ______.

cha

● Give an English equivalent. (21)

+

A. (Maymandashi payka ?)

A. Where do you suppose she's from ?

B. (Mikujuncha ?)

B. Do you suppose he's eating ?

–

● The Quichua word for no one is (nipipash).

+ (22)

(nipipash) - - - Spanish ni + pi + pash

What is the meaning of the following dialogue ?

(Pishi wakajun ?)	Who, I wonder, is crying ?
(Nipipash na wakajunchu.)	No one is (not) crying.
	Note the two negatives.

–

- The Quichua word for nothing is (23)

+

(nimapash) - - - ni + ima + pash

What is the meaning of the following dialogue ?

(Yakutashi munajungi ?)	Are you, I wonder, wanting some water ?
(Na, nimatapash na munanichu.)	No, I don't want nothing.

–

- The Quichua word for (to) nowhere is: (24)

+

(nimaymanpash)

What is the meaning of the following dialogue ?

(Maymanshi rijun Juanka ?)	Where do you suppose Juan is going ?
(Nimaymanpash na rijunchu.)	He's not going nowhere.

- Write an English equivalent on the line at the right. (25)

A. (nimapash)	________________	A. nothing
B. (nimaymanpash)	________________	B. nowhere
C. (nipipash)	________________	C. no one

–

- Given these four phrases:

  can. . .

  know how to. . .

  have to. . .

  want to. . .

  As you listen to each sentence below, write the appropriate one of the four phrases by that sentence. (26)

+

A. ( )	A. can
B. ( )	B. want to
C. ( )	C. have to
D. ( )	D. know how to

–

- Do this frame only if you want to test your ability to apply familiar concepts in a novel situation. Otherwise, go on to the next one and move the tape ahead to the next white splice.

  A wise old Quichua Indian on one occasion was heard to say that he wished he knew everything about the world, so he could teach the same to his young son.

Someone asked him why he would wish to teach all this to his son.

Here is his reply: (27)

+

( )

Given that the word juya means "to love", and mundo means "world", what did the old man say? (Listen to it again.)

( )

−

Quichua:
Kaykunata
yachachiyman, ñuka
churi kay mundota
juyachunmi.

English:
I would teach these things so that my son might love this world.

Note: -chun reflects the will of one person acting on someone else.

- The following four sentences differ from each other in only one respect. As you listen to each one, explain how it differs from the other sentences which have preceeded it. (28)

+

A. ( )

B. ( )

In your own words:

A. That boy wants to play soccer.

B. This sentence indicates that the boy knows how to play the game.

C. ( )	C. Here he is obligated to play for some reason, i.e. he has to. He may neither know how to nor want to.
D. ( )	D. He can play, i.e. he is able to. If he had had a broken leg, for example, he would not be able to.
−	

- Explain the difference between the three sentences below by giving an English equivalent of each and comparing their meanings. (29)

+

A. ( )	A. If he helps, I'll work. (Future: I will)
B. ( )	B. If he helped, I would work. (Condition: I would)
C. ( )	C. When he helped, I worked. (Past: I did)
−	

- Write an English equivalent for each of the following words. (30)

+

A. ( )	A. nothing

B. ( )	B. no one
C. ( )	C. (at) nowhere

–

● A. What is the difference in meaning between the two following questions ?

+(31)

1. ( )	1. Who is coming ?
2. ( )	2. Who do you suppose is coming ? (wondering)

B. What is the difference in meaning between these two questions ?

1. ( )	1. Is Carlos coming ?
2. ( )	2. Do you suppose Carlos is the one who is coming ? (wondering)

–

UNIT 14

MODULE B - SPEAKING

CONTENT

I. Potential aspect of the verb (with -man)

II. Future infinitive -nata + yacha (know how to do something)

III. Present infinitive -y(ta) + usha (ability to do something)

IV. Negative words: nipipash, nimaymanpash, nimapash

V. Interrogatives with -shi and -cha

VI. Additional vocabulary: manchanayay, juya

OBJECTIVES

I.	Given:	Instructions which designate an appropriate situation.
	Behavior:	Generate a spoken Quichua utterance which expresses conditional action.
II.	Given:	Instructions which designate situations.
	Behavior:	Generate spoken Quichua utterances in which the action of the sentence is modified in each of the following ways: A. Someone wants to do that action. B. Someone has to do that action. C. Someone is able to do that action. D. Someone knows how to do that action.
III.	Given:	Any of the following words: no one, nowhere, nothing.

Behavior: Say a Quichua equivalent.

IV. Given: Instructions which designate appropriate situations.

Behavior: Generate spoken Quichua questions with -shi and -cha.

- The ability to do something is expressed in Quichua with the verb /usha/yachã/ plus the /y/ŋa/ infinitive. (1)

usha
y

The direct object marker -ta may optionally be used on the infinitive.

On the line below, using the verb puri and including the verb object marker, write a phrase which is equivalent to "I can walk fast".

____

Ñapash puriyta ushani.

Now pronounce this utterance after the voice on the tape. (2)

+

(Ñapash puriyta ushani.) X

-

- Following the model of the last frame, say that you can do each of the following activities. Listen for confirmation.

Verbs

+ (3)

A. Trabaja X ( )

B. Quichuata parla X ( )

C. Miku X ( )

D. Quitoman puri X ( )

-

- Say a Quichua equivalent for each of the following phrases. (Use -ta and leave off the pronoun.) (4)

+

A. I can go. X ( )

B. We can run. X ( )

C. He can play. X ( )

D. You can say that. X ( )

E. She can cook well. X ( )

–

● Knowing how to do something is expressed in Quichua with the verb ____________ plus the ____________ infinitive.

yachana
na

The direct object marker -ta is always placed on the infinitive.

On the line below, using the verb yanu, write a phrase which is equivalent to "She knows how to cook".

____

Payka yanunata yachan.

Now pronounce this utterance after the voice on the tape. (5)

+

(Payka yanunata yachan.) X

–

● Following the model of the last frame, say that you know how to do each of the following activities.

Verbs

+ (6)

A. yachaju X ( )

B. shina X ( )

C. awa X ( )

D. churajunata jatu X ( )

E. maña X ( )

–

- Say Quichua equivalents for each of the following phrases. (Leave off the pronouns.) (7)

+

A. I know how to work. X ( )

B. She knows how to speak. X ( )

C. We know how to help. X ( )

D. You know how to begin. X ( )

–

- In Quichua the word maneja is used with the meaning "to drive" or "to run a machine." Listen: (8)

+

(maneja)

How would you say. . . ?

A. I can drive a car.	A. (Autota manejayta ushani.)
B. I know how to drive a car.	B. (Autota manejanata yachani.)

–

- The potential aspect of the verb is formed by joining the suffix -man to the present tense forms of the verb. Only the 1st person formation is irregular. (9)

Write the potential form of each of the following verbs on the line at the right.

juyani
(I love) ______________ juyayman

juyangi	____________	juyangiman
juyan	____________	juyanman
juyanchih	____________	juyanchihman
juyangichih	____________	juyangichihman
juyan	____________	juyanman

- Fill in the blanks (mentally) with the appropriate potential aspect form of the verb juya (to love) and say the whole phrase aloud. Concentrate especially on the form with ñuka. (10)

+

A. ñuka ____________ X ( )

B. kan ____________ X ( )

C. pay ____________ X ( )

D. ñukanchih ____________ X ( )

E. ñuka ____________ X ( )

–

- Say a Quichua equivalent for each of the following phrases. (Leave off the pronouns.) (11)

+

A. I would come. X ( )

B. You would see. X ( )

C. We would go. X ( )

D. They would live. X ( )

E. I would work. X ( )

F. She would walk. X ( )

G. I would say. X ( )

● Using the information given in the key phrase, answer each of the questions below. Think of the meaning of each question and answer as you do them. If you have trouble with the meaning of any questions, stop the tape and check the next frame. (12)

Example: (In English)

Question: If it rained, what would you do?

Key phrase: Stay home.

Answer: If it rained, I'd stay home.

A. Pay shamujpika, imatashi rurangiman? Key phrase: miku	A. Pay shamujpika, mikuymanmi.
B. Ashtaka kulkita charishpaka, maymanshi ringiman? Key phrase: Europa (Europe)	B. Ashtaka kulkita charishpaka, Europamanmi riyman.
C. Escuela kallarijpika, pishi rinman? Key phrase: ñukapah ushi	C. Escuela kallarijpika, ñukapah ushimi rinman.
D. Millay alkuta rikushpaka, imatashi Juanka ruranman? Key phrase: ñapashmi kalpa	D. Millay alkuta rikushpaka, Juanka ñapashmi kalpanman.

E. Tamyajpika, imatashi rurangichihman?	E. Tamyajpika, shuyanchihman.

Kay phrase: shuya

- Meanings of the questions in the last frame. (13)

A. If he came, what do you suppose you'd do?

B. If you had a lot of money, where do you suppose you'd go?

C. If school began, who do you suppose would go?

D. If he saw a mean dog, what do you suppose Juan would do?

E. If it rained, what, I wonder, would you-all do?

- Review briefly the following words:

nipipash	-- no one
nimaymanpash	-- no where
nimapash	-- nothing

All negative words of this type are formed by putting ni before the kernal words for who, where, and what. The suffix -pash is not always used.

Pronounce each of these words and listen to the tape pronunciation.

+ (14)

A. nipipash X ( )

B. nimaymanpash X ( )

C. nimapash X ( )

- Say a Quichua equivalent. (15)

A. nothing ( )

B. (to) nowhere ( )

C. no one ( )

–

- The two question suffixes which are used to indicate wonder or speculation are -cha and -shi. (16)

-Cha is used in the same manner as /tah/chu/	chu
and -shi is used in the same manner as /tah/chu/.	tah

- Using chi, generate the following questions in spoken Quichua. (17)

+

A. What do you suppose that is?	A. (Imashi chayka?)
B. Who, I wonder, is leaving?	B. (Pishi llujshijun?)
C. What time do you suppose it is?	C. (Imahorashi?)
D. Where do you suppose Maria is?	D. (Maypishi Mariaka?)

–

- Using cha, generate the following questions in Quichua. (18)

A. Do you suppose that's a house?	A. (Chayka wasicha?)
B. Is Maria leaving, I wonder?	B. (Mariacha llujshijun?)
C. Is he studying, I wonder?	C. (Payka yachajuncha?)

- Say a Quichua equivalent. Listen for confirmation. (19)

A. Where is he from?	( )
B. Where do you suppose he's from?	( )
C. Is this a girl?	( )
D. Do you suppose this is a girl?	( )

- The word below is an interesting and useful Quichua word which you will want to know and use. (20)

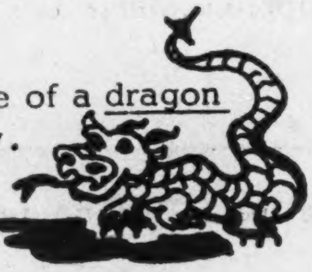
(manchanayay) -- fearful, ugly terrible, awful, etc.

Since this word is a bit long, practice saying it after the voice on the tape.

(manchanayay) X

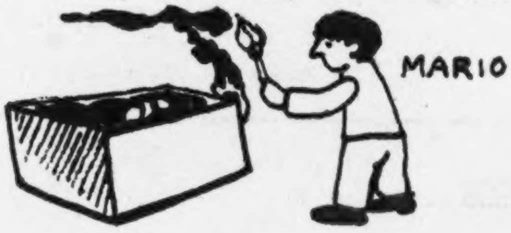
(manchanayay) X

Now take a look at the picture of a dragon (Spanish pronunciation) below.



A. Do you see a "manchanayay dragon"? (Answer in Quichua.)	We hope you said: Ari, manchanayay dragonta rikunimi.
B. Pretent that you are in the clutches of this awful monster. He has you in his powerful claws, trapped in the corner of his den, and is preparing to gobble you up. There is no escape. What would you say?	Your answer. My answer would probably be: "Nimata"

- Given the following illustration: (21)



A. Say that Mario wants to burn the box.	A. Marioka cajata rupachingapahmi munan.
B. Indicate that he knows how to. (Having done it many times before.)	B. Payka cajata rupachinatami yachan.
C. Say that he is able to do it, (because he received permission from his mother.)	C. Payka cajata rupachiyta ushanmi.
D. In fact, he must because his mother commanded him to. (The box is full of rubbish to be disposed of.)	D. Marioka cajata rupachinami.

- Assume for a minute that the government has asked you if you would consider going to Ecuador on a special mission.

  Being somewhat greedy, you indicate that you would go only on the condition that they give you a lot of money!

  Tell them (in Quichua, of course) the terms under which you would go. (22)

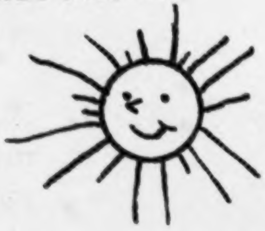
Astaka kulkita
karawajpika, ñukaka
riymanmi.

- Say a Quichua equivalent. (23)

A. no one	A. nipipash
B. (to) nowhere	B. nimaymanpash
C. nothing	C. nimapash

- Using the forms which indicate wonder or speculation: (24)

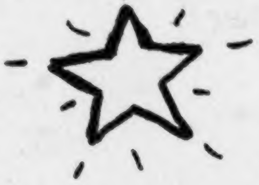
A. Ask what this is.



A. Question:
Imashi kayka?

Answer:
Kayka intimi
(sun).

B. Ask if this is a star (lucero).



B. Question:
Kayka lucerocha?

Answer:
Ari, luceromi.

UNIT 15

MODULE A - LISTENING COMPREHENSION

CONTENT

I. Function words and grammatical units in review: future irregular tense; infinitives (-na, -y, -j, -shka); past revelation tense; past habitual tense; potential aspect; comparison with yali and shna.

II. New grammatical units: jipa, tuku, -dor.

III. Selected vocabulary from units 1-14.

OBJECTIVES

I.	Given:	Familiar spoken Quichua utterances with jipa, -dor, or tuku (in the sense of "become").
	Behavior:	Say an English equivalent.
II.	Given:	1. A set of short spoken Quichua utterances in which are used elements from Part I of the Content Outline, with selected vocabulary from Part III. 2. An English utterance equivalent to one of the Quichua utterances in the set.
	Behavior:	Demonstrate comprehension of the elements involved by choosing the Quichua utterance from the set which has the same meaning as the English utterance.

- In this module you will have a chance to review the most important concepts of units 11-14 and consider those concepts in one or two new applications. (1)

(If you would like to review the content of units 1-10, you may re-do Modules A and B of Unit 5 and Unit 10.)

- In this last series of units we have been primarily concerned with important forms (tense, aspect, etc.) of the Quichua verb.

Using a new verb, "tuku" (to become), we will review the past revelation tense and the future irregular tense. (2)

Briefly study the following:

Past Revelation Tense

ñuka tukushkani	ñukanchih tukushkanchih
kan tukushkangi	kankuna tukushkangichih
pay tukushka	paykuna tukushka

I became
I have become
Etc.

The revelation tense refers to past actions. It is used only in special situations where ____________________________________.

In your own words:

The speaker learned of the action at some time after it happened. That is, he considers it second-hand information.

Future Irregular Tense

ñuka tukusha	ñukanchih tukushun

kan tukungi	kankuna tukungichih
pay tukunga	paykuna tukunga

I will become
Etc.

Two forms of the future irregular tense verbs above would normally be replaced by the regular (-gri) pattern. These forms are ____________ and ____________.

tukungi, tukungichih

- Briefly review the past habitual tense and the potential aspect of the verb, as presented below: (3)

Past Habitual Tense

ñuka tukuj karkani (kashkani)

kan tukuj karkangi

pay tukuj karka

ñukanchih tukuj karkanchih

kankuna tukuj karkangichih

paykuna tukuj karka

I used to become
Etc.

This tense of the verb is used when _____ ______________________________________.

In your own words:

Referring to past actions which were repeated many times (habitually).

Potential Aspect

ñuka tukuyman	ñukanchih tukunchihman

kan tukungiman   kankuna tukungichihman

pay tukunman   paykuna tukunman

I would become
I could become
Etc.

● Choose the Quichua sentence which corresponds to the English explanation: (4)

+

A. An action performed many times

1. ( ) 1
2. ( )
3. ( )

B. Something would happen if . . . .

1. ( ) 3
2. ( )
3. ( )
4. ( )

C. I just found out about it, but it happened last Saturday.

1. ( ) 3
2. ( )
3. ( )

D. Describes a future event.

1. ( ) 3
2. ( )

3. (   )

4. (   )

- Choose the Quichua sentence which corresponds to the English sentence: (5)

A. I'll get that knife.

1. (   ) 2

2. (   )

3. (   )

B. There was a big wind (as I discovered later).

1. (   ) 3

2. (   )

3. (   )

C. If he wanted, to he'd come.

1. (   ) 2

2. (   )

3. (   )

D. I used to cry.

1. (   ) 1

2. (   )

3. (   )

- We have considered four different infinitives, as listed below with the verb "puglla." (6)

1. pugllana - future
2. pugllaj - present
3. pugllay - present
4. pugllashka - past

What are some of the general ways that these infinitive verbs are used in the language? List the ways you can think of below:

You may have thought of at least some of the following:

1. As nouns (pugllanami tiyan)
2. As adjectives (pugllashka runa)
3. Whenever a whole sentence is the object of a verb (Maypi puglla-jujtami yachani.)
4. In compound forms with another verb (pugllayta ushani) (mikuj karka)

● In order to keep the usage of each of the four infinitives straight in your mind, it is helpful to remember that (put the infinitive ending) _______ refers to action which has already taken place, _______ refers to action which is to take place (in the future), and _______ and _______ refer to action which is presently happening or which is more or less timeless. (7)

-shka
-na

-j, -y

● As you consider each of the items below, write one of the four infinitive endings in the blank to the right of each item. You should write the infinitive which corresponds to the English explanation. (8)

A.	Ability to do something	________	A.	-y
B.	Sickness, fear, hunger, embarrassment, heat	________	B.	-y
C.	Past habitual tense	________	C.	-j
D.	Something which has become dry (e.g., clothes that have been on the line)	________	D.	-shka
E.	One who waits	________	E.	-j
F.	Knowing how to do something	________	F.	-na
G.	Obligation to do something	________	G.	-na
H.	A man who died	________	H.	-shka
I.	I know when he'll arrive	________	I.	-na
J.	I see that he is coming	________	J.	-j(uj)

● Select the Quichua utterance which means the same as the English utterance: (9)

+

A. I knew that it had rained.

1. ( ) 3
2. ( )
3. ( )

B. I can't see (it).

1. ( ) 2
2. ( )

3. (   )

C. Who is that man who is praying?

1. (   ) 2

2. (   )

3. (   )

D. This is a whip (something which is to whip with).

1. (   ) 1

2. (   )

3. (   )

E. Do you know how to weave?

1. (   ) 1

2. (   )

3. (   )

F. We have to leave.

1. (   ) 3

2. (   )

3. (   )

G. Miguel seems to have pain.

1. (   ) 2

2. (   )

3. (   )

H. The woman who sells potatoes is gone.

1. (   )   3

2. (   )

3. (   )

—

- The final concept which we will consider for review is the structure which is used to make comparisons in Quichua. Briefly review the following: (10)

Equal Comparison

Payka ñukashnallatahmi purin.
(He walks just exactly like I do.)

For this type of comparison, shnallatah is attached to one of the items being compared to show that it is just the same as the other one.

Unequal Comparison

Paymi ñukata yali (ashtawan) uchilla.
(He is smaller than I.)

Here -mi is attached to the item which is greatest in terms of the quality being compared, and -ta yali is attached to the item which is lesser.

- Select the Quichua utterance which means the same as the English utterance: (11)

+

A. Maria is older than Julia.

1. (   )   3

2. (   )

3. (   )

B. I can play just as well as you.

1. (   ) 2

2. (   )

3. (   )

C. Miguel works faster than Esteban.

1. (   ) 1

2. (   )

3. (   )

D. My house is just exactly as big as yours. (They are the same size.)

1. (   ) 3

2. (   )

3. (   )

–

- The remainder of this module will deal with one or two new concepts in contrast to those you already know.

You should be able to remember the meaning of this word:

trabajaj = one who works

You may very often hear the following alternate form which means the same as the one above: (12)

+

(trabajador)

–

This construction borrows the Spanish suffix -dor. Feminine -dora is used for females.

- Write an English equivalent (for each

(13)

Quichua word below) on the line provided:

A. jatudor	________________	A. one who sells (male)
B. jatuj	________________	B. one who sells
C. wakadora	________________	C. one who crys (female)
D. puglIador	________________	D. one who plays (male), player
E. pugllaj	________________	E. one who plays

- Can you remember the meaning of this utterance: (14)

+

A. (Chay wambraka mapayashka.)	That boy has become dirty.

There is an alternate structure for this also. Listen.

B. (Chay wambraka mapami tukushka.)

—

tuku = to become

In construction A, "mapa" actually becomes a verb. In construction B, it remains an adjective.

"Tukuna" is an important verb and much used in the language.

- Say an English equivalent for each of the following: (15)

+

A. (Juyallagu tukushka.)	A. She has become beautiful.
B. (Payami tukujun.)	B. She is becoming old.

C. (Manllanayay tukurka.)	C. It became terrible, awful.

−

- Little Jaime was playing inside the house when someone came to the door. By the time his father had told him to go to the door and see who it was, the visitor had left. However, Jaime saw a "mishu" walking away down the street and recognized him well enough to say: (16)

+

( )

−

What did he say?

Ah, it was my teacher! (one who teaches me)

- Listen to a new sentence: (17)

+

(Kinsa punlla jipa shamushka.)

−

Meaning: I'll come after three days.

What is the Quichua word which means "after"?

jipa

- Say an English equivalent for each of the following: (18)

+

A. (shuj horas jipa)	A. after one hour
B. (Mariapah jipa)	B. after Maria ('s)
C. (pay puñushka jipa)	C. after he slept

−

- Suppose that two women who haven't seen each other for a long time meet on the street. In the course of the conversation one of them asks (in Quichua, of course), "And how is your little boy, Tomas, who was so sick?"

The other one answers: (19)

+

( )

-

What did she say about her son?	He has already become well.

- Wife asks husband when he will go to get some firewood. He answers: (20)

+

( )

-

When did he say he would go?	After he has rested.

- Say an English equivalent: (21)

+

A. ( )	A. My dog has become mean.
B. ( )	B. I am a Quichua speaker.
C. ( )	C. We'll go after my wife arrives (here).
D. ( )	D. I'll become a writer.

-

UNIT 15

MODULE B - SPEAKING

CONTENT

I. Function words and grammatical units in review: future irregular tense; infinitives (-na, -y, -j, -shka); past revelation tense; past habitual tense; potential aspect; comparison with yali and -shna.

II. New grammatical units: jipa, tuku, -dor.

III. Selected vocabulary from units 1-14.

OBJECTIVES

I. Given:	English questions and a key word to direct the content of the answer.
Behavior:	Generate short spoken Quichua utterances utilizing each of the elements of Parts I and II of the Content Outline above.

NOTE: The audio tape is not required for this module.

- In this module you will generate utterances using the concepts reviewed in Module A.

  We will begin with the infinitive forms (-na, -y, -j, -shka). If you would like special review or practice with these forms, do the next frame. Otherwise, skip to frame 3. (1)

- Look at the following verb: (2)

  tari = to find

  Use "tari" in generating each of the verb forms requested below:

A. Say an infinitive form which has reference to a future action.	A. tarina
B. Say an infinitive form which has reference to a past, completed action.	B. tarishka
C. Say two forms which have reference to present or indefinite time.	C. tarij, tariy
D. Say an infinitive form whose meaning is "something which has been found."	D. tarishka
E. Say the word meaning "one who finds."	E. tarij
F. The form which combines with "usha" to express ability to find.	F. tariy
G. The form which combines with "ka" to express obligation.	G. tarina
H. The infinitive phrase which means "a boy who has found money."	H. kulkita tarishka wambra
I. The infinitive which would be used in the sentence, "I know that he will find it."	I. tarina

---

- Generate a Quichua answer to each question below, using the key word in a complete sentence. When checking each answer take special note of whether or not the underlined part of the confirmation was included in your response. (3)

A.	Where is the (white) man who found my shirt? Key word: callepi	A.	Chay camisata tarishka mishuka callepimi.
B.	Do I have to wait? Key word: ari	B.	Ari, shuyanami kangi.
C.	How do you say "pain" in Quichua? Key word: ______	C.	"Unguymi" nirin.
D.	Do you know how to cook? Key word: ari	D.	Ari, yanunatami yachanimi.
E.	Do you see who is coming? Key word: na	E.	Na, pi shamujujta na rikunichu.
F.	How do you say "clothing" in Quichua? Key word: ______	F.	"Churajunami" nirin.
G.	What do you call an Indian woman who takes care of the house? Key word: ______	G.	"Wasita cuidaj warmi" nirin.
H.	Do you think he came? Key word: ari, . . . yachanimi.	H.	Ari, pay shamushkataka yachanimi.
I.	Can you work now? Key word: ari	I.	Ari, trabajay(ta) ushanimi.

- In the next two frames (5 and 6) you will generate forms of the future irregular tense, the past revelation tense, the past habitual tense, and the potential aspect of the verb. If you feel you do not need extra practice with these items, go directly to frame 6. (4)

- Here is a verb: (5)

tuku = to become

Use "tuku" to generate each of the verb forms below (the verb only, not the whole utterances). Listen for confirmation.

A. Say a verb form, using the irregular tense, which means "I will become."	A. tukusha
B. Say a verb form which could indicate that John used to become (something or other) quite often.	B. tukuj karka
C. The verb which would be used in explaining that something has become old and only now (after it is already old) you are realizing it.	C. tukushka
D. Mr. Jones would become rich if he could.	D. tukunman
E. Say a verb form which would explain that I used to get (become) dirty every time I went swimming.	E. tukuj karkani
F. Say a verb which occurs in the sentence, "I would become fat if I ate ice cream seven times a day."	F. tukuyman
G. A form which means "she will become."	G. tukunga
H. "Why, I've become dirty!"	H. tukushkani

- Using the key word, generate a Quichua answer to each question below: (6)

A. When are you-all coming? Key word: kaya	A. Kayami shamushun.
B. It's rained a lot, hasn't it? Key word: ari (just realizing now that it has rained)	B. Ari, tamyashkami.
C. What strange thing did you often eat Key word: chuspikunata	C. Chuspikunatami mikuj karkani.
D. If you could go anywhere in the world you wanted to, where would you go? Key word: Europa	D. Europamanmi riynam.
E. What will you do now? Key word: puñu	E. puñushami.
F. What famous thing did Columbus do? Key word: Americata tari	F. Payka Americata tarishka (nin).

- The rest of the frames will deal with comparisons and constructions with "jipa" and "tuku." (7)

A. Generate the following phrases in Quichua:

1. after that	1. chayjipa
2. after two hours	2. ishkay horasjipa
3. after I have arrived (there)	3. ñuka chayashka jipa

B. Generate the following phrases in Quichua without using -ya:

1. I became sad	1. Llaki tukurkani.
2. He has become old.	2. Rukumi tukushka.
3. She is becoming a woman.	3. Warmi tukujun.

- Go ahead to frame 9 unless you would like extra review and practice with forming comparisons. (8)

Given:		
	Carmen	juyalla
	Clara	-ta yali
	puri	-mi -shnallatah

Using the elements above, generate each of the comparisons requested below:

1. Say that Carmen is more beautiful than Clara.	1. Carmenmi Clarata yali juyalla.
2. Say that Clara walks more than Carmen.	2. Clarami Carmenta yali purin.
3. Say that Clara is just as beautiful as Carmen.	3. Claraka Carmenshnallatah juyallami.
4. Say that Carmen walks faster than Clara.	4. Carmenmi Clarata yali ñapash purin.

- Using the key word, generate a Quichua answer to each question below: (9)

A. Which is stronger (shinchi), a cow or a horse? Key word: caballo	A. Caballomi wagrata yali (ashtawan) shinchi.
B. Will you come after it's through raining (after it has rained)?	B. Ari, tamyashka jipami shamusha

Key word: ari	(or shamugrini).
C. Is Quichua just as good as English? Key word: ari	C. Ari, Quichuata ingleshnallatah alimi.
D. Who's getting (becoming) beautiful? Key word: Dolores	D. Doloresmi juyalla tukujun.
E. Who cooks better, Margarita or Rosario? Key word: Rosario	E. Rosariomi Margaritata yali (ashtawan) ali yanun.
